



Sch. R.

Cl. 286

Bk. 541

Trinity College Historical  
Society Collection



Trinity College Library  
Durham, N. C.

Rec'd

Feb. 1911

Donated by

Wm. A. Hendrick  
Lexington  
Me.

January, 5, 1910

To

Trinity College

Hartford, Conn.





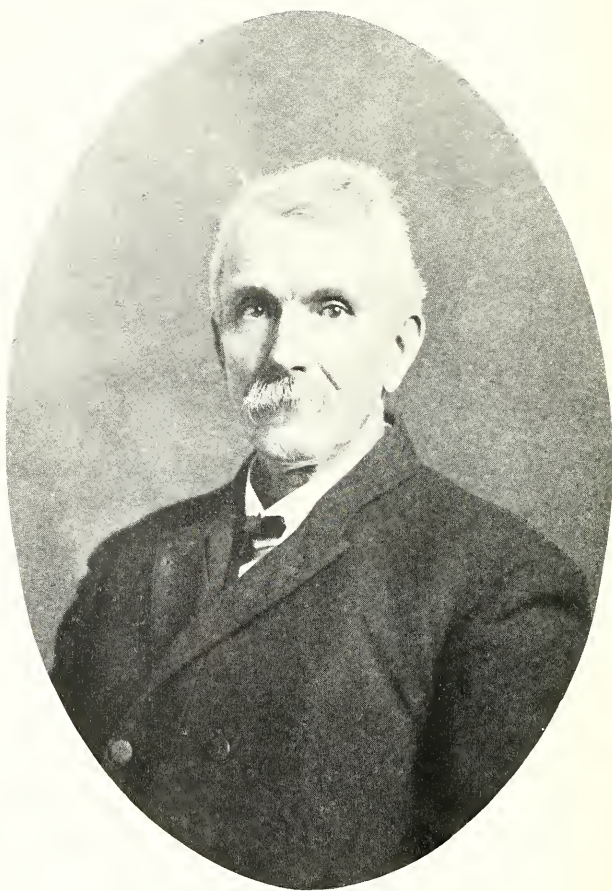






Digitized by the Internet Archive  
in 2013

<http://archive.org/details/historyofliberty00shee>



yours truly,  
Henry Sheets

# A HISTORY

OF THE

## LIBERTY BAPTIST ASSOCIATION

FROM ITS

ORGANIZATION IN 1832  
TO 1906

Containing Much History Incidentally  
Connected with this Body

ALSO

There is presented quite an extended account of the "Split" in Baptist  
ranks, showing who are the "Primitive Baptists," together  
with Side-Lights on the "Split"

"By their fruits ye shall know them."

By

ELDER HENRY SHEETS



39016

RALEIGH, N. C. :  
PRESSES OF EDWARDS & BROUGHTON PRINTING CO.  
1907.

At the session of Liberty Association held at Thomasville, August, 1906, Mr. Archibald Johnson offered the following:

*“Resolved*, that the Liberty Association assume the financial responsibility of the publication of the history prepared by Bro. Henry Sheets.”

This was adopted unanimously.

On motion, the following brethren were appointed a Committee on Publication, viz: J. W. Noell, P. S. Vann and G. Foster Hankins, whose duty it is to carry the will of the Association into execution.

## CONTENTS.

---

### INTRODUCTION.

Baptist beginnings in North Carolina—Early struggles and triumphs of pioneer work. Pages ix-xix.

### CHAPTER I.

Leading up to the organization. Pages 1-4.

### CHAPTER II.

Minutes of organization and first session. Pages 5-10.

### CHAPTER III.

Reasons of the split in Abbott's Union Association. Pages 11-16.

### CHAPTER IV.

Rules of decorum and constitution. Pages 17-20.

### CHAPTER V.

Circular letter. Pages 21-23.

### CHAPTER VI.

Early mission work by Baptist State Convention. Pages 24-26.

### CHAPTER VII.

Mission work by the Association. Pages 27-28.

### CHAPTER VIII.

Sunday school work. Pages 29-30.

### CHAPTER IX.

Deceased ministers who preached in the territory embraced by the Liberty Association before its formation, and those who were pastors in the body since. Pages 31-69.

### CHAPTER X.

Churches now in co-operation with the Association. Pages 70-111.

### CHAPTER XI.

Churches that once belonged to Liberty Association, but have since gone to other Associations. Pages 112-121.

### CHAPTER XII.

Arms of churches in and around the territory of Liberty Association, that have become extinct. Pages 122-133.

### CHAPTER XIII.

Churches that once belonged to Liberty Association that have become extinct. Pages 134-138.

## CHAPTER XIV.

A complete list of the officers of Liberty Association from the date of organization up to the session of August, 1906, and time served. Pages 139-141.

## CHAPTER XV.

Preachers of introductory sermons and their texts. Pages 142-144.

## CHAPTER XVI.

Regular and Separate Baptists. Pages 145-150.

## CHAPTER XVII.

The Baptists and the Regulators—Their probable connection with the movement. Pages 151-157.

## CHAPTER XVIII.

Captain Benjamin Merrill—his ancestry, home, family, descendants, execution, Christian character and patriotism. Pages 158-163.

## CHAPTER XIX.

Old customs which, in the main, have had their day—Camp-meetings—Protracted meetings—Boxed pulpits—Taking a text—Liberty to preach—Ordination of ministers—Appointments of brethren by the church—Children not looked after then as now—Public announcement of the exclusion of a member. Pages 164-169.

## CHAPTER XX.

The Baptist Orphanage. Pages 170-171.

## CHAPTER XXI.

Liberty Institute. Page 172.

## CHAPTER XXII.

An extended account of the "split" and an examination as to who are the Primitive Baptists. Pages 173-174.

## CHAPTER XXIII.

Time of the division—Changes after the split—Difficulty in finding a name. Pages 175-178.

## CHAPTER XXIV.

The number that went out from us—The men who led in the split—Resolutions of Kehukee Association—Covetousness the probable cause of the division. Pages 179-180.

## CHAPTER XXV.

Strong opposition to mission work—The Apostles sent out as missionaries by the church at Antioch—God's purpose—His guiding hand—Elder Watson's view. Pages 181-185.



## CHAPTER XXVI.

Anti-mission Baptists are now opposed to revival meetings—Nothing said about opposing such meetings when they went out from us—Baptists had great revivals before the split—In the Kehukee Association they invited people to be prayed for—George Pope baptized large numbers. Pages 186-190.

## CHAPTER XXVII.

A departure from Baptist usage—They oppose ministerial education—Young ministers educated in England—The Philadelphia Association encouraged it. Pages 191-193.

## CHAPTER XXVIII.

Anti-mission Baptists oppose stated salary for pastor—Scripture teaching on the subject—Elder John M. Watson's view. Pages 194-196.

## CHAPTER XXIX.

Opposition to Sunday schools—Baptists had them before the split—County Line Association encouraged them—Afterwards they oppose them and become New Baptists. Pages 197-199.

## CHAPTER XXX.

They are declining in numbers and moral power—Cathcart's Encyclopedia gives statistics—The Baptist Year Book, 1880—Elder John Culpeper's statistics, 1834—Comparative statistics Kehukee and Chowan Associations—Miami Association in Ohio—Red River Association in Kentucky—Abbott's Creek Union Association in North Carolina. Pages 200-202.

## CHAPTER XXXI.

## SIDE-LIGHTS ON THE SPLIT FROM VARIOUS SOURCES.

Review of the history of the Kehukee Association, pages 203-222—History of the Baptists in Missouri, by Elder R. S. Duncan, pages 225-230—An account of the split, from Baptist Church Perpetuity, Dallas, Texas, pages 230-232—The split in the mountains of North Carolina—Elder G. W. Greene in Baptist Historical Papers, Vol. III, No. 2—From Spencer's History of Kentucky Baptists, Vol. I, page 570; also pages 676 and 677—Pages 232-237, from the pen of Elder Elias Dodson, printed in the Minutes of Beulah Baptist Association, session 1868, pages 238-239—Introduction to the History of Delaware Baptists, by G. D. B., Pepper, says in part, pages 239-240—The Hardshell or Primitive Baptists—Texas Historical and Biographical Magazine, Vol. II, page 672—David Benedict, History of Baptists, 1848, speaking of the Moriah Association, South Carolina, pages 240-242—The Regular Baptists—From Purefoy's History of the Sandy Creek Association, pages 242-251.

## CONCLUSION.

Reflections on the split, pages 252-255.



## PREFACE.

---

Twenty-five years ago, or more, I began, in a purposeless way, to collect historical data relating to the Baptists in this immediate section of the State. As I proceeded, I found that a love of such work was growing upon me and from year to year I was adding to my stock of material. Then it was decided to leave no stone unturned until everything available in our part of the State was found and secured. Having found and examined every old record that might be laid under tribute, the author now believes that he has a grasp on almost everything relating to the Baptists in the section covered by the Association and surrounding country.

In getting all relating to the Association it was found that there was much matter possessing general interest, incidentally connected with our Associational history. This it was believed would be welcomed by the reader.

One thing kept constantly in view was to be historically correct in every statement, so far as possible.

Inasmuch as the Liberty Association sprang into existence because of the "split" in Baptist ranks, it was thought proper to add a pretty full account of that event, so that future generations might know how our anti-mission brethren went out from the great body of Baptists in the State.

Later the idea was conceived of gathering up from various sources accounts of the movement in other States, including most of a large tract by Elder Mark Bennett, of North Carolina, under the head of SIDE-LIGHTS ON THE SPLIT. This is to show the reader how the same spirit prevailed almost everywhere in regard to those who went out from us.

With the hope that this work may be kindly received, notwithstanding mistakes that may have crept in, and the absence of a smooth, flowing style, it is submitted to the reading public as containing some features not usually found in a work of this character, with the prayer that God's blessing may rest upon the effort.

HENRY SHEETS.

LEXINGTON, N. C., March 1, 1907.



## INTRODUCTION.

---

### BAPTIST BEGINNINGS IN NORTH CAROLINA.

---

#### - EARLY STRUGGLES AND TRIUMPHS OF PIONEER WORK.

It can not be definitely known how soon Baptists first came to North Carolina. The bitter and relentless persecution to which they were subjected, does, in the very nature of things, tend to make their history both incidental and fragmentary.

Morgan Edwards, to whom American Baptists owe so much for his painstaking efforts to rescue from oblivion and preserve to future generations, so much of vast importance pertaining to the earliest movements of our Baptist fathers, informs us that there were individual Baptists in North Carolina as early as 1695.

Richard Knight, another historian, says that Baptists were to be found in the Albemarle section in 1690, five years earlier.

And while there are no records extant that bear direct testimony to the fact, yet there is strong presumptive evidence that bears out the belief that Baptists had come to the eastern part of the State at a much earlier date than that mentioned by Mr. Knight.

It is a fact well known, that many Non-conformists or Dissenters in the Old country—and all true Baptists belonged to this class—sought an asylum in the New World where they could worship God without fear or molestation from the State Church. In order that they might enjoy such heritage, they were willing to bid adieu to the land of their nativity and forever cast their lots in the far distant wilds of America.

They were not long in finding out, however, that many of the Puritans who had fled from persecution in the Old country had, in turn, become violent persecutors on this side of

the water. "The government of the colonies was," says Dr. N. B. Cobb, "inimical to dissenters; and Baptists and Quakers seem to have been the special objects of government hate."

We find Elder Wm. Screven, who founded a Baptist church in Kittery, Maine, in 1682, so persecuted that he and his church, in part, emigrated to South Carolina and set up in 1683.

At this particular time, North Carolina was not, it is said, so hard on dissenters, as was afterwards the case. But Massachusetts and Virginia made conditions almost intolerable. Roger Williams had fled before the persecuting rage of the Established Church during the rigors and severity of a New England winter. Mr. Moore, in his history of North Carolina, tells of the oppression of both Baptists and Quakers in the Old Dominion. North Carolina was beyond the jurisdiction of the petty tyrant who ruled at Williamsburg. "The tender mercies of the Tuscarora seemed preferable," says the historian, "to whippings and brandings practiced in Virginia to prevent non-conformity to the Established Church."

So in 1653, it is said that Roger Greene and many of his friends moved over into North Carolina. And as Baptists and Quakers were among the despised, because of their steady, determined opposition to the State Church, it is quite reasonable to suppose that some of those who came with Mr. Greene were Baptists. This view is greatly strengthened by an extract from a letter written by Rev. Mr. Blair, a missionary sent out by the Bishop of London and the English Society for Propagating the Gospel in Foreign Parts, whose work was in the eastern part of North Carolina. In making his report of the work and of the field, he refers to some of the different sects with which he came in contact. Of these, he says:

I. "The Quakers, who opposed him to a man, were not so peaceful as their names imply, for the court records show that they often used strenuous language when heated by controversy and often did not turn the other cheek.

II. "Many who were nominally of the State Church, but had no sympathy with taxation for their support.

III. "The third class resembled the Presbyterians, which sort is upheld by some idle fellows who have left their lawful employment, and preach and baptize through the country, without any manner of orders from any sect or pretended church."

There is scarcely room for doubt that these last described were Baptists, notwithstanding Mr. Blair's pretended ignorance of their identity. It was a case of bigotry, pure and simple. The inference deduced from the above is, that these preachers had given up all secular affairs and were giving themselves almost wholly to preaching, and baptizing the people. No people do the work that they seemed to be doing and the name not be known. And, was it not very much like Baptists to go ahead and obey their divine call, without "orders" from such ecclesiasticism as then tried to rule the people? And be it remembered that all this was not later than 1704. They must have been on the ground long before this, judging from the work they seemed to be doing then.

Mr. Hassell, in his Church History, says: "In 1643 the Church of England was established by law in Virginia. In 1653 Sir William Berkeley, royal governor of Virginia, strove, by whippings and brandings, to make the inhabitants of that colony conform to the Established 'Church,' and thus drove out the Baptists and Quakers, who found a refuge in the Albemarle country of North Carolina, a colony which 'was settled,' says Bancroft, 'by the freest of the free, by men to whom the restraints of other colonies were too severe.'"

On the above quotation, the author desires to make the following comment:

1. The offensive people were Baptists and Quakers, and hence driven out.

2. The presumption is strong that the number of Baptists and Quakers was such as to render their presence intolerable



to the Church of England folks, hence the enactment of the law as early as 1643; if not, why the enactment of the law?

3. In 1653, ten years after the enactment of the law, they are whipping and branding because these people refuse to conform with such law, driving them out, into North Carolina.

4. Who were those people in the Albemarle section, what was their religion, how early did they come, whom Bancroft designates as the "freest of the free," if not Baptists, who have ever been the stalwart defenders of religious liberty?

Possibly, some of the Baptists driven out from Maine may have stopped in the Albemarle section, while others went on to South Carolina.

From what has been noted above, (and much more might be cited), there is a strong probability that Baptists were among the very first settlers who came to this section. The testimony of an unwilling witness like Mr. Blair, to the effect, that there was an independent, religious denomination, whose preachers were going throughout the country preaching and baptizing, gives assurance in the belief that they had developed no inconsiderable strength in the commonwealth. And while no records are preserved, if there were any, to tell of constituted churches at that early period, yet it would be a matter for surprise could it be known that they had no constituted churches into which they were baptizing the people who came to them.

And we need not wonder, that under the circumstances which prevailed at that time, that no records have been preserved, when fifty years later, under far more favorable conditions, the records of Sandy Creek, Abbott's Creek and Jersey Settlement were all lost or destroyed if they had any, which they probably did. Their main work, then, was preaching and baptizing the people.

The Baptists first settling Eastern North Carolina, for a long period of years, seem to all have been General Baptists. And a lamentable looseness in receiving members into their churches is recorded in the old records. Burkitt and Read,



in their history of the Kehukee Association, has this to say of them: "Their custom was to baptize all persons who were *willing*, whether they had an experience of grace or not, so, in consequence of this practice, they had many members and several ministers in those churches who were baptized before they were converted."

Elder Paul Palmer looms up most conspicuously in the Baptist horizon of the Albemarle section, and it is claimed that he was the most prominent of all the General Baptist ministers of his time. Elder John T. Albritton says of him: "He is said to have been a native of Maryland, was baptized in Delaware, and ordained in Connecticut. He was some time in New Jersey, and removed thence to Maryland, and thence to Perquimans County, N. C. He belonged to the General Baptists, and was actively engaged in the work of the ministry for many years in this State, traveling over a large portion of Eastern Carolina, winning converts wherever he went." There is little doubt but that his prominence as a minister and his burning zeal did much for the establishment of the Baptist cause in that whole section of our State.

#### SHILOH, CONSTITUTED, 1727. FIRST BAPTIST CHURCH IN NORTH CAROLINA.

This was the first church in North Carolina of which there is any known record. This body was gathered together by Elder Paul Palmer, in 1727.

Elder John Comer, the eldest son of John and Mary Comer, was born in Boston, Mass., had been in the Carolinas, and had acquaintance, perhaps, with Baptists. In his Diary, pp. 84, 85, he says: "This day, (Saturday, September 27, 1729), I received a letter from the Baptist church in North Carolina settled (constituted?) about two years (in the year 1727) since, by Mr. Paul Palmer. This church consists of 32 members; it meets in Chowan." This is most likely the original source of information concerning this, the first Baptist church constituted in the State.

## MEHERRIN CHURCH, 1729.

This was the second church in the State of which any account is given. It was "organized in 1729, six years before the building of the first house of worship. In 1790 the membership was 100; in 1846 it was 370. From the organization of the church to 1846, a period of 117 years, eleven ministers had filled the pulpit as pastor. For John Wall, who was pastor, 1802-1812, the church purchased a plantation, making him a present of it." This was probably in lieu of a salary.

## KEHUKEE CHURCH, 1742.

This was third in order of time, and was organized by Elder William Sojourner, who came with a colony from Berkeley, in Virginia, and settled on Kehukee Creek, in Halifax County. In 1790, William Vaughan was pastor, the church numbering only 23 in membership.

## OTHER OF THE EARLY CHURCHES.

Baptist churches soon began to spring up in all sections of the East. The following are noted: In 1750, Sandy Run, in Bertie County; in 1755, Fishing Creek, in Halifax County; and Reedy Creek, in Warren County. But it is unnecessary to enumerate all that sprang into existence in the eastern section in the years intervening between 1750 and 1765.

But for the present we must concern ourselves about the development of the work in the central part of the State. While these churches in the more eastern part were springing into existence, there was the work at the Jersey Settlement, by Benjamin Miller, as early as September, 1755, and he was here in January, 1756. He was followed by John Gano, probably in the fall of the same year, remaining more than two years, during which time the church was constituted, perhaps in 1757.

And while Miller was preaching at Jersey Settlement in 1755, Shubael Stearns came from Virginia to Sandy Creek

and constituted his church at that place late the same year. This was followed by the constitution of the church at Abbott's Creek, through Daniel Marshall's efforts, in the first half of 1758.

#### BAPTIST GROWTH IN THE STATE RATHER SLOW AT FIRST.

Baptists thrive best in the atmosphere of religious liberty. Because of unfavorable surroundings for many years, their growth was necessarily slow. Elder John T. Albritton, who has taken the time and pains to ascertain the facts, says: "We have seen that from the constitution of the first church in 1727 to 1776,—a period of about fifty years,—Baptist growth was slow, Benedict's tables showing that there were less than 30 Baptist churches in the State in 1776. But from 1776, the date of the downfall of the Establishment, to 1810,—a period of 34 years, the Baptists of the State grew from less than 30 to more than 190 churches."

#### SUFFERINGS OF EARLY BAPTISTS.

The founder of the first Baptist church in the State, Elder Paul Palmer, together with his wife, Joanna, were indicted in the courts, as shown in the Colonial Records, through a malicious prosecution, which was kept up for years, to the great annoyance of the preacher and his family, when, finally, it was thrown out of court, because of the non-appearance of the prosecution.

It is hard for the people living to-day, enjoying the real blessings of soul-liberty, where the humblest citizen has all rights allowed to worship God as he believes the Bible teaches, to understand that there was a time when the very best people had to suffer the most outrageous indignities because they dared to worship God in their own plain, simple way.

Dr. C. Durham, during his Corresponding Secretaryship of the Baptist State Convention, wrote two articles for the *Biblical Recorder* under the heading

## BAPTISTS IMPRISONED AND WHIPPED.

From these articles quotations are freely made:

"That Baptists were imprisoned and whipped, by order of the court of Craven County, North Carolina, for preaching the gospel and asking permission of the court to build a house of worship where they, their children and neighbors, could meet to worship God according to the dictates of their own consciences, there can now be no doubt. The following facts may be considered:

1. "Through all the past century, among many of the old and well-informed people of New Bern, there has been a *tradition* that Baptists were imprisoned and whipped in that town by order of the court of that county, for preaching the Gospel and for asking permission of the Court to build a house of worship. How came this *tradition* in existence there?

2. "There are on the records of Craven County Court the names of men, well-known citizens, prominent Baptists in that section during the years this persecution, imprisonment and whipping is alleged, and among their descendants now living in this State, and among them all, so far as we have been able to find the facts, there has come down to the present day the tradition that their ancestors were imprisoned and whipped by order of the court in the town of New Bern for preaching the Gospel and asking permission of the Court to build a house of worship.

*"What started and sent this tradition down through all these families?"*

3. "In 1882, Col. John D. Whitford, of New Bern, wrote a number of articles for the *New Bern Journal* on the early history of that town. Col. Whitford is, perhaps, the best informed man now living about the history of his own town. He is not a member of a Baptist church. He was at one time President of the Atlantic and North Carolina Railroad, and is well known as a gentleman of intelligence and honor. In the *New Bern Journal* of July 27th, 1882, the Colonel, referring to the early history of the town, says that Brinson,

Fulshire and Purify were imprisoned there for holding the Baptist faith—they were held in jail for three months, and were stronger in the faith when the doors of the jail were unlocked than when they were locked up.

4. "In the *New Bern Journal*, September 6th, 1883, Mr. H. S. Nunn, a man of high character, not a Baptist, in an editorial on the 'Old Times' in that town, says: 'We very often hear some of our older citizens speaking of the times not being like they used to be,' and they generally do it with a sort of leaning to the idea that the 'old times' were the best. No doubt but that the generation that preceded them thought about the same thing, viz., that the old way of doing things was better than the new-fangled notions of to-day. Now let us go back about two generations and see how the times were in New Bern.

"In looking over the old, dusty records in the Register's office, we find an entry in the minute docket of the County Court in 1741 noting the application by Baptists to be allowed to build a church in New Bern. Instead of granting the application, these applicants were all publicly whipped, bound over to keep the peace, and required to give bond for their good behavior, and also to take the test oath.

"While these extreme, we might with propriety say now *barbarous*, measures were being taken to prohibit freedom of conscience in 1741, we find that in 1747 a contract was given to John Bryan to build a jail for Craven County 30 feet long, 16 feet wide and 10 feet pitch, for 1,200 pounds, which would be about \$6,000 in United States currency. The object of government in those days seems to have been to oppress the people.

"Mr. Nunn, the editor of the *Journal*, made this personal investigation of these old court records at the request of the Rev. John T. Albritton, with the view of knowing the facts about the imprisonment and whipping of Baptists in that town. Mr. Albritton says: 'I wrote to *The New Bern Journal* asking for an examination of the records concerning the

persecution of the New Bern Baptists. I wrote a few weeks before the editorial of September 6th, 1883, relative to said persecution appeared in *The New Bern Journal*. *The Journal* men very promptly responded to my request.'

"No one, so far as we know, ever called in question his statements, or the statements of Col. Whitford."

The foregoing was article No. 1, in full.

Quotations are made from article No. 2, as follows:

"In an article last week, we presented four important antecedent items of information of the facts stated.

5. "The following is copied from an old record, titled 'Minutes of Court of Pleas and Quarter Sessions of Craven County, North Carolina, 1730 to 1746':

"June, 1730.—Court met according to adjournment.

|          |   |        |
|----------|---|--------|
| Present. | $\left\{ \begin{array}{l} \text{George Roberts,} \\ \text{John Bryan,} \\ \text{James Macklwaine,} \\ \text{Thos. Person} \end{array} \right\}$ | Esqrs. |
|----------|---|--------|

#### AFTER PROCLAMATION—

"A motion and petition was received by a sect of dissenting people, which call themselves Baptists, praying that they may be admitted to build a house of worship.

"Rees Price, William Caruthers and John Bryan, Esqrs., made oath to several misdemeanors committed by the Petitioners, contrary to and in contempt of the laws now in force. Upon which it was ordered by the Court that the Petitioners be bound by recognizance for their appearance at the next court of assize and jail delivery, to be held at this town, then and there to answer to such things as they shall be charged with, and in the meantime be of good behavior to all his Majesties Liege People.'

"Then follows the bonds of six well known Baptist citizens of that section, viz., John James, William Fulsher, Francis Ayers, Nick Purify, Lemuel Harvey and John Brooks.

"Court adjourned till to-morrow morning.'



“There are in this same old record, from this date, June, 1730, and through to 1741, many references to these matters, which show that this persecution of Baptists was kept up in some form for at least ten or fifteen years.”

Drs. Durham, C. E. Taylor and C. T. Bailey together examined the old records and close with this statement:

“We went carefully through this old record, believed to be the same old book examined by Mr. H. S. Nunn, editor of the *New Bern Journal*, in 1883, and referred to by him as the minute docket, and in which he says there was then the record of Baptists being publicly whipped, bound over to keep the peace and required to give the bond for their good behavior, and also to take the test oath.

“But the old book has, seemingly by design, been mutilated—a half page cut or torn out—a page—two pages—and at a number of places, from three to six pages have been cut or torn out. When or by whom this was done, or just what was their real object, we can not here and now discuss.

“The above facts, so far as we know, are now given to the public for the first time.”

This is strong evidence. Is it not conclusive? Why were the old records thus mutilated? It is not hard to conjecture.

Somebody must have felt deep shame for the course pursued by the State Church towards the then helpless Baptists, and desired that such conduct be consigned to oblivion.





# A HISTORY OF THE Liberty Baptist Association.

---

## CHAPTER I.

### LEADING UP TO THE ORGANIZATION.

In order to properly understand the history of this body, it seems to be necessary to review, in a brief way, the Sandy Creek movement. As Abbott's Creek was the first constituted from the old Sandy Creek Church, and too, as that Association was the first to which our older churches belonged; to not look back to this history, would be like giving the biography of the child, without reference to parentage. As a lively interest always centers in this early history, we venture to introduce it in this connection.

Shubael Stearns and wife, Daniel Marshall and wife, with six other men and their wives, sixteen in all, and all Baptists, came to Sandy Creek in the northeast corner of what is now Randolph County and settled. They came, as it seems, late in 1755, for they were constituted into a church, November 22, 1755.

The growth of this young church was very remarkable indeed. It seems that the divine favor was upon it from the beginning. Starting with 16 members, in a short while it numbered 606. The first two churches—Abbott's Creek and Deep River, which sprang off, grew so rapidly, that in three years' time, the mother with the two mentioned, numbered 900 in membership. Morgan Edwards says all the separate Baptists sprang hence. The same author says: "The word went forth from this Zion, and great was the company that published it, insomuch that her converts were as the drops of the morning dew."

In 17 years, Sandy Creek Church had spread out, reaching south as far as South Carolina and Georgia, eastward to the Ocean and Chesapeake Bay; northward to the Potomac, and westward to the Mississippi River: increasing to 42 churches and 125 ministers.

Mr. Edwards says, as to the time of the formation of the Sandy Creek Association: "It began in 1758, in June second Monday, at Sandy Creek, and therefore called the Sandy Creek Association." This was the first Association constituted in North Carolina. The first records of this Association were destroyed by fire, 1816 or 1817, which deprives us of much valuable history.

The Association was divided to form the Pee Dee Association, which body was organized "on Saturday before the third Lord's day in October, 1816, at Richland Creek M. H., Montgomery County." All the churches on the southwest side of Deep River composed the new association.

Mr. Purefoy, in his History of Sandy Creek Association, says: "The Pee Dee Association was represented in a missionary meeting before it was organized! It is not probable this can be said of any other association in America."

But we must stop here for the present and bring up another thread. As has been seen, the Sandy Creek was the first Association formed in the State, and the only one in the central part of the State for many years, and was then known as the Association of the *Separates*, in contradistinction to the *Regulars*.

The Yadkin, a branch of the Strawberry, a Virginia Association, was organized in Surry County, North Carolina, on the 13th day of October, 1786.

This body was known as the *Regulars*. For many years, it seems that these bodies held little or no correspondence, as the *Regulars* would not affiliate with the *Separates*.

Jersey Church and those northwest joined the Yadkin. All the *Separates* east of Jersey joined Sandy Creek. And it

may be said here, that while Jersey and Sandy Creek churches did not affiliate, yet, two of the churches that went out from Jersey, viz., Lick Creek and Tom's Creek, notwithstanding the sharp feelings which had hitherto separated the two bodies, were eventually so modified, that these two churches joined the Sandy Creek Association: Lick Creek in 1808, and Tom's Creek in 1812.

Jersey still stood aloof. At the time of the formation of the Pee Dee, the two churches last mentioned and all those that formerly belonged to the Sandy Creek, southwest of the river before mentioned, went into the new body, except Abbott's Creek, which remained with the old body.

#### A NEW ASSOCIATION TO BE FORMED.

As another Association is planned, the Sandy Creek Association granted letters of dismission to the churches at Jamestown, Abbott's Creek and Timber Bridge, to meet with messengers from other churches dismissed from the Pee Dee to unite in the formation of the new body. The Sandy Creek appointed Elders Wm. Dowd, Isaac Kirby, Eli Phillips and P. W. Dowd to meet with the brethren and assist them in the organization.

They met at Liberty Meeting House, Davidson County, on Saturday, the 12th day of November, 1825, and organized the *Abbott's Creek Union Association*.

Some writer has said that one cause of some of the churches leaving the Pee Dee was that they were too active in mission work to suit some of the brethren. That they were active, is seen elsewhere in this chapter. However, in 1829, this body met with the church at Jersey and enrolled the following churches with the number of members in each church:

Lick Creek, 45; Jersey Settlement, 64; Abbott's Creek, 135; Hunt's Fork, 24; Timber Ridge, 45; Big Creek, 47; Tom's Creek, 53; Jamestown, 32; New Friendship, 51; Mount Tabor, 14; Liberty, 26, making a total of 536. They reported 55 baptized this year. All was peace and harmony.

Not one word of discontent recorded. One sentence from the Circular Letter tells the story: "*The utmost harmony, unanimity of sentiment and brotherly affection prevailed.*" It has been italicized to call special attention to the condition of the body, just three years before the body was rent in twain by dissensions on account of the spirit of missions. There were in this body, at this meeting, those who were leaders on their respective sides three years later and all who were in favor of missions, Sunday-schools, etc., were ruled out of the body in September, 1832. This body also "rejected the messengers of correspondence" from the Sandy Creek Association, because the body was "friendly to missions." This was in 1832, the year they turned against, what they in the past had been fellowshipping without one word of disapproval.

Those favoring the work as then conducted, being in the minority, had to go out. They assembled in a tent on the ground, and organized the Liberty Baptist Association.

This little body was strong in the faith and determined to press on in spite of all opposition.

The record of the organization and first session are here given:

## CHAPTER II.

MINUTES OF THE ORGANIZATION OF THE LIBERTY BAPTIST ASSOCIATION, AT MT. TABOR M. H., RANDOLPH COUNTY, N. C., SEPTEMBER 24TH, 1832; ALSO OF THE FIRST SESSION HELD AT JAMESTOWN, GUILFORD COUNTY, N. C., 17, 18 AND 19 OF NOVEMBER, 1832.

### MINUTES OF THE ORGANIZATION OF THE LIBERTY BAPTIST ASSOCIATION.

Minutes of the Liberty Association convened at Mount Tabor Meeting-House, Randolph County, N. C., on the 24th day of September, A. D. 1832.

After prayer by Elder Jesse Sowell.

On motion, William Burch was appointed Moderator, and Bro. Peter Owen, Clerk.

A committee was appointed consisting of Elders John Culpepper, William Burch and brother Peter Owen to draft the reasons of the split in the Abbott's Creek Union Association.

Letters from the different churches called for and read. Messengers' names enrolled and their state minuted as follows:

| Churches.              | Messenger's Names.                               | Numbers | Contributions. |
|------------------------|--|---------|----------------|
| Lick Creek .....       | Elder Eli Carroll, John Anderton and Jacob Goss  | 11      | \$1.00         |
| Jersey Settlement..... | Josiah Wiseman, George and Humphrey Owen         | 68      | .60            |
| Abbott's Creek .....   | William Raper, Alex. Thomas and Davis Raper      | 13      | .50            |
| Tom's Creek .....      | Elder Jesse Sowell, James Brown and Benj. Lanier | 16      | .75            |
| Jamestown.....         | Elder Wm. Burch, Isaac Beeson and David Idol     | 9       | .50            |
| Liberty .....          | Peter Owen, Joshua Lee and Philip Copple         | 27      | 1.25           |
| Holloway's.....        | Thomas Hatcher, and Christopher Hedrick          | 15      | .80            |
| Total .....            | .....  | 159     | \$5.40         |

1st. This Association shall be called the Liberty Association.

2nd. Called for corresponding messengers: Elders Eli Philips and Lane Hudson, from Sandy Creek, with minutes;

Elder John Culpepper, from Pee Dee, with minutes being rejected by the majority, was received by us.

3rd. Appointed a Committee of Finance, Brethren Raper and Lanier.

4th. Corresponding Messengers appointed to the following Associations: To the Yadkin, Elder Carroll and Peter Owen; to the Pee Dee, Benjamin Lanier and John Adderton; to Sandy Creek, Elder William Burch and Davis Raper; to the Raleigh, Elder Jesse Sowell and James Brown; to the Cape Fear, Elder Jesse Sowell and Josiah Wiseman.

5th. The committee appointed to draft the reasons of the division in the Abbott's Creek Union Association reported and their report received and ordered to be annexed to these minutes.

6th. The Committee of Finance reported six dollars and forty cents contributed by the churches.

7th. Our next Association to be at Jamestown on the Saturday before the third Lord's day in November next. Elder Eli Carroll appointed to preach the introductory sermon, and in case of failure, Elder Jesse Sowell.

8th. Appointed Davis Raper to superintend the printing of these minutes.

The Association rose. Prayer by Elder Burch.

ELDER WILLIAM BURCH, *Moderator.*

PETER OWEN, *Clerk.*

MINUTES OF THE LIBERTY ASSOCIATION, CONVENED AT JAMESTOWN, GUILFORD COUNTY, N. C., ON THE 17TH, 18TH AND 19TH DAYS OF NOVEMBER, 1832.

SATURDAY, NOVEMBER 17TH, 1832.

1st. The Association sermon was delivered by Brother George W. Purifoy, from the 1st Epistle of Peter, 4th chapter, 18th verse: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear."

2nd. After sermon the Association convened, Elder Burch prayed at the opening of business.

3rd. Letters from the several churches were called for and read. Members' names enrolled and their state minuted as follows:

| Churches.         | Messenger's Names.                              | Baptized. | Received. | Dismissed. | Restored. | Excommu-<br>nicated. | Dead. | Numbers. | Contribu-<br>tions. |
|-------------------|---|-----------|-----------|------------|-----------|----------------------|-------|----------|---------------------|
| Lick Creek        | Elder Eli Carroll, John Parks and Dempsey Parks | 13        | 0         | 0          | 0         | 0                    | 1     | 34       | \$ .97 1/2          |
| Jersey Settlement | Josiah Wiseman, Humphrey Owen, Richard Owen     | 5         | 0         | 2          | 0         | 0                    | 1     | 68       | 1.15                |
| Abbott's Creek    | Alex. Thomas, Joseph Spurgeon, Wm Raper         | 3         | 1         | 0          | 1         | 0                    | 0     | 18       | 1.57 1/2            |
| Tom's Creek       | Elder Jesse Sowell, Benj. Lanier, James Brown   | 0         | 0         | 1          | 0         | 0                    | 0     | 15       | 1.20                |
| Jamestown         | Elder Wm. Burch, Isaac Beeson, David Idol       | 0         | 0         | 0          | 0         | 0                    | 0     | 09       | 1.25                |
| Liberty           | Peter Owen, John Fine, Wm. Owen                 | 0         | 0         | 0          | 0         | 0                    | 0     | 27       | 1.50                |
| Holloway's        | Christopher Headrick, Thomas Hatcher            | 2         | 1         | 0          | 0         | 0                    | 0     | 17       | .50                 |
|                   | A friend to Zion contributed                    |           |           |            |           |                      |       |          | .25                 |
|                   | A friend to Zion contributed                    |           |           |            |           |                      |       |          | .25                 |
|                   |   | 23        | 2         | 3          | 1         | 0                    | 2     | 188      | \$8.60              |

4th. Elected by ballot, William Burch, Moderator, and Peter Owen, Clerk.



5th. Corresponding Messengers: From the Yadkin Association, Paul Phifer; from the Raleigh Association, George W. Purifoy; from the Sandy Creek Association, Levi Anders, James Hedden and David Patterson.

6th. Invited ministering brethren to sit with us.

7th. Elected by ballot Paul Phifer, George W. Purifoy, and Jesse Sowell to preach to-morrow—worship to commence at 11 o'clock.

8th. Appointed a select committee, consisting of Paul Phifer, George W. Purifoy, Josiah Wiseman, Eli Carroll and Isaac Beeson, with the Moderator and Clerk, to arrange the business of the Association and prepare a Constitution and Rules of Decorum for the government of the same and report on Monday.

9th. Committee of Finance: Joseph Spurgeon and James Brown.

10th. After prayer by Levi Anders, adjourned until Monday morning 10 o'clock.

MONDAY, NOVEMBER 19TH, 1832.

11th. Met pursuant to adjournment. Prayer by Eli Carroll. Proceeded to business.

12th. Committee of Arrangements reported and presented the following Constitution and Rules of Decorum for the government of this Association when in session, which were read and adopted and ordered to be printed with these minutes and committee discharged.

13th. Committee of Finance reported that they found in the hands of Joseph Spurgeon \$1.90; received from the churches \$8.25; from individuals 45 cents; total \$10.60. Report received and committee discharged.

14th. Called on Corresponding Messengers to report. Report satisfactory.

15th. The circular letter dispensed with in consequence of the Constitution and Rules of Decorum being attached to these minutes.



16th. Appointed Peter Owen to prepare a circular to be attached to next minutes.

17th. Appointed Corresponding Messengers to the following Associations: To the Yadkin, Josiah Wiseman and Joseph Spurgeon; to Pee Dee, Joseph Spurgeon and Benjamin Lanier; to Sandy Creek, William Burch and Isaac Beeson; to Raleigh, Jesse Sowell and James Brown; to Country Line, William Burch and David Idol; to Brier Creek, Jesse Sowell and Peter Owen; to Tar River, Jesse Sowell and James Brown.

18th. Appointed Peter Owen to superintend the printing of these minutes, 400 copies in number and distribute them among the churches of this Union.

19th. Appointed the next Association at Holloway's meeting-house, Davidson County, to commence Saturday before the second Lord's day in November next. Our Association to be held after the one above named commencing Saturday before the second Lord's day in August in each year. Josiah Wiseman to preach the introductory sermon, Jesse Sowell his alternate.

20th. Appointed communion meetings at the following places: At Abbott's Creek, commencing Friday before the third Lord's day in May next; At Tom's Creek, Friday before the first Lord's day in March next; at Jersey Settlement, commencing Friday before the third Lord's day in July next; at Liberty, commencing Friday before the second Lord's day in August next. And we earnestly solicit our brethren and sisters to endeavor generally to attend these meetings; and especially ministering brethren and exhorters.

21st. Appointed Peter Owen, Treasurer.

22nd. Resolved, That the Clerk purchase an Association book and transcribe all the proceedings of this Association from its commencement and report to us at our next Association, and we pay him for his labor.

23rd. This Association unanimously present this neighborhood with their thanks for the kindness, hospitality and re-

spect with which its members and friends have been treated ever since the commencement of the meeting.

24th. After an impressive exhortation by George W. Purifoy, the meeting of the Association was closed by singing, and prayer by George W. Purifoy.

WILLIAM BURCH, *Moderator.*

PETER OWEN, *Clerk.*

### CHAPTER III.

THE REASONS OF THE SPLIT IN ABBOTT'S CREEK ASSOCIATION\*—THE MINISTERS AND MESSENGERS, COMPOSING THE LIBERTY BAPTIST ASSOCIATION, TO THE CHURCHES THEY REPRESENT.

DEAR BRETHREN: The subject on which we address you at this time, is the origin and history of our own body; in order to give you a correct history of the origin, the rise and progress of our Association, we must resort to the history of the Sandy Creek Association; of which we were a component part, until that body was divided, and we were attached to the southern division of it, which was called the Pee Dee Association; and also a brief history of the Pee Dee Association, until 1815, when the Sandy Creek and the Pee Dee Associations were subdivided, and the Abbott's Creek Association, formed of the western parts of the two bodies. The Sandy Creek Church, the oldest in the Association, originated in the following manner: Shuball Stearns, a native of Boston, Mass., who after laboring for some time among the Independents, in 1751, embraced Baptist sentiment, and was baptized by Wait Palmer, and ordained the same year in Toland, Conn. Listening to the instructions of heaven as he esteemed them; conceived himself called upon by the Almighty to move to the westward, to execute a great and extensive work. In 1754 and with a few of his friends, took his leave of New England, and traveled to Berkley in Virginia; and thence to Guilford County, N. C., where he took up his permanent residence. Benedict informs us, as soon as they arrived, they built them a little meeting-house, and 16 of them, formed themselves into a church, and chose Shuball Stearns for their pastor, who had for his assistants, Daniel Marshall and Joseph Breed, neither of whom were ordained.

---

\* In the organization of the Association a committee of three, consisting of John Culpepper, William Burch and Peter Owen, was appointed to draft the reasons of the "Split." But for some reason they were not printed till 1834.

In process of time, some of its inhabitants became converts, and bowed obedience to the Redeemer's sceptre: these uniting their labors with the others, a powerful and extensive work commenced, and Sandy Creek Church was soon swelled from 16 to 606 members.

Abbott's Creek Church was soon constituted, and Daniel Marshall was chosen their pastor. Benedict says: From Sandy Creek went the word and great was the company of them who published it.

This church has spread her branches westward, to the great Mississippi, southward as far as Georgia, eastward to the sea and Chesapeake Bay, and northward to the waters of the Potomac.

In the year 1758, a few churches having been constituted, and these having a number of branches, which were fast maturing for churches; Stearns conceived that an association of delegates from all would have a tendency to forward the great object of their exertions. For this purpose he visited each church and congregation and explained to them his contemplated plan, and induced them to send delegates to his meeting-house, and in January, 1758, an Association was formed, which was called Sandy Creek, and which continues to the present time.

This Association has experienced many vicissitudes of prosperity and adversity, and from this old Association, churches have been raised up which have become component parts of several large and flourishing bodies in several States.

In 1815, at an Association held at Rocky Springs M. H., commencing the 28th of October, 1815, the Association took into consideration the propriety of dividing the Association into two Associations, and resolved that it be divided, and that all the churches on the southwest side of Deep River, shall compose the new Association, to be known as the Pee Dee.

The said Sandy Creek Association did, at the said session, held at Rocky Spring, resolve to send Robert T. Daniel and

Robert Ward, as messengers to the general meeting of Correspondence, and send two dollars. They also appointed Robert T. Daniel, Corresponding Secretary to the Baptist Board of Foreign Missions of the United (I suppose that States is meant). Elder Bennet Solomon, reported that he attended the General Meeting of Correspondence according to appointment.

The Association appointed Elders John Culpepper and Bennet Solomon Messengers from the Pee Dee Association, to the General Meeting of Correspondence and we contribute two dollars. They also resolved to pay Elders Culpepper and Solomon, five dollars each, for attending the General Meeting of Correspondence.

The Pee Dee Association, into which most of the churches of our body were arranged by the division, met at Richland M. H., Montgomery county, on the 19th, 20th and 21st days of October, 1816; when the introductory sermon was preached by Elder J. Culpepper, and J. Culpepper was chosen Moderator, and William Dowd, Clerk.

They adopted Rules of Decorum for the government of the Association, and being actuated by the same missionary spirit, or zeal for the Lord of Hosts and love for immortal souls which actuated Shubal Stearns and his brethren, and diffused itself through the parent Associations at their first session, resolved to appoint J. Culpepper a Corresponding Secretary to the Baptist Board of Foreign Missions and Messenger to the General Meeting of Correspondence. Like the parent Association, this experienced many vicissitudes of prosperity and adversity, but continued to increase in members and churches, until the year 1825 when the division took place, and the Abbott's Creek Association was formed and since that period she has traveled on nearly as formally, and increased in members until September 1832, when at a session held at Mount Tabor in Randolph County, an unfortunate division was affected in the following manner:

After the introductory sermon was delivered, the Messengers retired to the house, when Isaiah Spurgeon took the chair as Moderator. The letters were then called for, and two were presented purporting to be from Lick Creek Church; the clerk read the letter from the majority, claiming to be the church in which they named Messengers, and instructed them not to sit with any persons who were advocates of the Baptist State Convention.

Isaiah Spurgeon then arose and said he was inexperienced in the duties of the chair, and remarked that two letters were presented from Lick Creek, and as it was new to him, he asked advice from such as were more experienced than himself. Elder J. Culpepper proposed for them to receive and read the letters from the undivided churches, and then the Association would be competent and could decide which should be received and the minority, if necessary, may retire. Elder Ashley Swaim and others objected to this course, and after considerable debate, it was decided in the negative.

The Moderator then proposed that the members said to be excluded, should retire to their respective churches, and make their acknowledgments and that the Association appoint a committee to labor with them. William Burch objected to it and the question being taken, was decided in the negative. William Spurgeon then proposed that the Association should advise, and the churches call for help and labor with the divided churches and try to bring about a reconciliation. Ashley Swaim, Solomon Snider, Philip Snider and others objected to the proposition, which was rejected.

The Rules of Decorum were then called for and after they were read, Ashley Swaim said the last rule forbid the Association to interfere with the affairs of an independent church and stated that from Eli Carroll's acknowledgment, it was evident that he, and the members which stood with him, had withdrawn from the church, and the church should be received.



Eli Carroll said the majority had declared all who held with the Bible Societies, the Missionary Society or the Sabbath-school, were out of their fellowship, and they withdrew, to avoid being excluded. J. Culpepper said he rejoiced that the subject had assumed a tangible shape, so that if the minority had to retire, it could be distinctly ascertained on what grounds we were induced to retire.

The N. C. Baptist State Convention had been frequently named and objected to.

J. Culpepper explained the objects of the Convention to be first to encourage itinerant preaching and supply the destitute churches in our State with preaching. Secondly, to afford assistance to our Baptist brethren in Birmanah and help them to supply the Burmans who were applying to them for directions how to escape an eternal hell and to obtain a knowledge of the eternal God, before they die, with the word of God.

Thirdly, to aid our poor young ministers in the attainment of learning and biblical knowledge. Jesse Sowell said, the ground on which he was disowned by the majority of the Tom's Creek Church was, that he had given one dollar to aid the Burman mission and attended the Baptist State Convention and called on the majority to say if they had ever charged him with any immoral conduct.

Isaiah Spurgeon said he had no fellowship with any of these institutions and expressed a hope that all who held with him would proceed. James Brown asked him if in his declaration he designed to include those who held with these institutions? He answered: we can not serve God and Mammon, and he who is not for us is against us, and said he could not fellowship any person who held with these institutions.

The question was then put, and decided in the affirmative. Some of the minority said, if they could not sit with any person who held with the Bible Society, the Missionary Society or the Sabbath-school, we may retire, and we shall do it with satisfaction.

The majority expressed a hope that we would retire and trouble them no more. We retired, and the majority proceeded to read their Letters and appointed their preachers to the entire exclusion of the minority and the Corresponding Messengers.

When the churches and parts of churches disowned by the majority of the Association, as the last and to them the only remaining resort, formed themselves into an Association called the Liberty Association, which at first numbered but 159 members. They met again at Jamestown, Guilford County, N. C., on the 17th, 18th and 19th of November, 1832, when they numbered 188.

Their next session was held at Holloway's M. H., in Davidson County, on the 9th, 10th and 11th days of November, 1833, when their numbers had increased to 270. Since that period, the good hand of our God, as we trust, has been upon us, and Zion's ends in this part of our Lord's vineyard, has been lengthened, and her stakes strengthened. We have received by baptism 307, and our present number is 570.



## CHAPER IV.

The body adopted at its first session a Constitution and Rules of Decorum, which are given below:

### CONSTITUTION.

We, the Baptist Church of Jesus Christ, from long experience, are convinced of the utility of a combination of churches, to perpetuate a union amoug us, and preserve and maintain a correspondence with each other, do agree to unite in an Association, and have adopted the following Constitution, by which we mutually agree to be governed.

1st. The Association shall be composèd of members chosen by the different churches in our union, who, producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

2d. In the letters from different churches shall be expressed their numbers in fellowship, those baptized, received by letter, dismissed, excommunicated and dead, since the last Association.

3d. Members thus chosen and convened, shall be denominated the *Liberty Association*, who shall have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe on any of the internal rights of the churches in this union.

4th. The Association, when convened, shall have a *Moderator* and *Clerk*, who shall be chosen by the suffrages of the members present.

5th. Other churches may be admitted into this union, who shall petition by letter, and delegates, and upon examination, if found orthodox and orderly, shall be received by the Moderator, giving the delegates the right-hand of fellowship.

6th. Any church in this union shall be entitled to a representation in the Association, but shall send but three members from each church.

7th. Every motion made and seconded, shall be left to the discretion of the Association, whether it shall be debated on or not.

8th. The Association shall endeavor to furnish the churches with the minutes, the best method, for affecting that purpose, shall be left to the discretion of the same.

9th. We think it absolutely necessary to have an Association fund, for defraying the expenses of the same, for raising and supporting the same sum, we think it the duty of each church in this union, to contribute voluntarily such sums as they shall think proper, and send by the hands of their delegates to the Association; and those moneys thus contributed, shall be placed in the hands of a Treasurer, appointed by the Association, who shall be accountable to the same for all moneys received and paid over, according to the direction of the Association.

10th. There shall be an Association Book, wherein the proceedings of each session shall be regularly recorded by a Secretary, appointed by the Association, who shall receive a compensation yearly, for his trouble.

11th. The minutes of the Association shall be read and corrected, if need be, and signed by the Moderator and Clerk, before the Association rises.

12th. The Association shall have power to inquire into the cause, why the churches do not, at any time of its sitting, represent themselves.

13th. The Association shall have power to withdraw from any church in this union, which shall violate the rules of the same, or deviate from the orthodox principles of religion.

14th. The Association shall have power to invite all visiting brethren in the ministry from other churches or associations, who they esteem of good moral character, and of the same faith and order, to sit with her in council.

15th. This Association shall not have the power to exercise any authority over the private sentiments of individual brethren or churches, respecting the various institutions of the

day, purporting to have for their object, the spread of the gospel, and the diffusion of useful knowledge.

16th. The Association shall have power to adjourn to any future time or place, they may think most convenient to the Church.

17th. This Constitution shall be subject to alteration, when a majority of this Association think proper.

#### RULES OF DECORUM.

Believing it to be our indispensable duty, to enter into certain rules and regulations in conducting the business of this Association, we adopt the following rules, viz:

1st. The Association shall be opened and closed with prayer.

2d. Not more than one person shall speak at a time, who shall rise from his seat, and address the Moderator by the appellation of brother.

3d. The person thus speaking shall not be interrupted until he is done, unless he breaks the Rules of Decorum.

4th. The person speaking shall strictly adhere to the subject, and in nowise reflect on the person who spoke before, but shall fairly state the case so as to convey his ideas.

5th. No brother shall abruptly break off, or absent himself from the Association, without obtaining liberty.

6th. No person shall speak more than twice on the same subject, without obtaining liberty from the Association.

7th. No person shall be at liberty to be whispering in the time that a brother is making a speech.

8th. The Moderator shall not interrupt any member, or prohibit his speaking, until he gives his idea on the subject, unless he violates the Rules of Decorum.

9th. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.

10th. The Moderator may be entitled to give his ideas on any subject, before putting of it to the vote, but not entitled to vote, only in case of a tie.

11th. Every query, presented by any church belonging to this Association, or from the Select Committee, shall be twice read, and if there be a majority in favor of its being debated, it shall be discussed accordingly.

12th. A majority of members present shall decide on all subjects, except in withdrawing from disorderly churches, then a union is necessary.

13th. Any member who shall knowingly break any of these rules, shall be reprov'd by the body as they think proper.

WILLIAM BURCH, *Moderator.*

PETER OWEN, *Clerk.*

## CHAPTER V.

At the session held in November, 1833, with the Church at Holloway's, they issued the following:

### CIRCULAR LETTER.

The Ministers and Messengers composing the Liberty Baptist Association to the churches they represent, send greeting:

DEARLY BELOVED BRETHREN IN THE LORD:—We at this time address you in our associated capacity, and call your attention to the importance of searching the word of God, which he says shall not return to him void, but shall accomplish that which he please, and prosper in the things whereto he sent it; we ought therefore to search the scriptures with a proper regard to their divine origin, with a deep impression upon our minds that they are the words of truth, and that God is speaking to us. Could we realize this, with what solemnity would we proceed when approaching him; and like David, hear what God the Lord would speak, with a desire to receive as truth whatever is contained therein, and a fixed resolution to practice as duty whatever is commanded, that we may be doers of the word, and not hearers only, deceiving of ourselves; for what doth it profit, my brethren, though a man say he hath faith and have not works, can faith save him without works?

We are told to fight the good fight of faith, to war a good warfare, to put on the whole armor of God, for we contend not against flesh and blood alone, but against spiritual wickedness and against the fiery darts of satan.

Now, how this war is to be maintained, and subjects prepared for the service, different opinions are prevalent. Some seem to think, that almost all the movements on the part of men for the advancement of the Redeemer's kingdom to enlist soldiers to carry on this war, and also to encourage and sustain them already engaged, is fraught with presumption,

and implies that God can not do his own work without our help, and that we want to take the work out of His hands; and that when he sees fit, he will accomplish his purposes without our meddling interference. This argument we dislike; for if, indeed, a man have faith, without works his faith is dead.

And how can we that are dead to sin, live any longer therein; our duty is not to pass the time of this present life unfruitfully and idly, walking after the enchantments of the world and flesh, whereby we know that we do serve the world and not God; for that faith which bringeth forth, without repentance, either evil works or no good works, is not a pure and lively faith, but a dead faith, as saint James calls it; for even the devils know and believe, that Christ Jesus is the Son of the living God; and yet, with all this faith, they be but devils, remaining still in their miserable estate, lacking that true Christian faith which sweetly works by love, and purifies the heart; for saving faith is not only to believe the holy scriptures, but also to have a trust and confidence in God's promises, whereof doth follow a loving heart, willing to obey his commandments. In this place we will offer a few thoughts on the use of means. Regeneration is frequently represented in Scripture as being effected by means: men are said to be born again by the word of God. 1st Peter, 1st, 23d, to be begotten by the word of truth, James 1:18; and Paul says to the Corinthians, in Christ Jesus have I begotten you through the gospel. Some may ask, how is this to be reconciled with making the quickening of sinners properly a supernatural work?

We would answer, almost all the supernatural works recorded in the Scriptures are represented as wrought by means as much as regeneration is. The Red Sea was divided by Moses' rod, and the river Jordan by Elijah's mantle. It was by smiting the rock in the wilderness that the waters were made to flow out of it like a river. Moses brought forth this water as much as Paul regenerated the Corinthians. It was

by throwing a stick into the river that the young man's axe was made to swim, and by washing seven times in Jordan that Naaman was healed of his leprosy. It was by prophesying over a valley of dry bones, as represented in the vision of Ezekiel, and calling to the four winds to breathe upon them, that they were converted into a living army.

It was with clay, made of dirt and spittle, that our Saviour opened the eyes of one that was born blind; and by calling with a loud voice that Lazarus was made to hear and come out of his grave, after he had been dead four days. Therefore, let us consider it a matter of great importance to search the Scriptures, in order to learn the will of our heavenly Father respecting us; let us strive to be practical Christians, found walking in all the commandments and ordinances of the Lord blameless.

*Brethren.*—In the ministry study to show yourselves approved unto God; give yourselves to reading, meditation and prayer; preach not yourselves but Christ Jesus the Lord.

*Christians.*—In your several stations be careful to discharge the duties annexed to your respective places in the church. Heads of families, be particular to set good examples before them, and instruct them in the fear of God; read the Scriptures to them, and pray with and for them; for if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Therefore, let us hear the conclusion of the whole matter; fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

ELI CARROLL, *Moderator.*

PETER OWEN, *Clerk.*



## CHAPTER VI.

## EARLY MISSION WORK DONE WITHIN THE BOUNDS OF LIBERTY ASSOCIATION BY THE BAPTIST STATE CONVENTION.

There was work done by the Baptist State Convention before and soon after its formation in the territory now occupied by the Liberty Association, in the great destitution in Randolph County southwest of Asheboro and in Davidson.

It is also worthy of note that the first churches composing this Association were active missionary bodies, as we shall soon see. New Friendship was represented through her pastor, William Dowd, at the first session of the Convention held at Rogers' Cross-Roads, Wake County, April 15-18, 1831.

The first account of work done on Liberty Association territory by the State Convention was planned during the first session. Elder Eli Phillips was appointed to travel and preach six weeks and to receive twenty-five dollars a month for his services: his labors to be devoted to the destitute region southwest of Asheboro, Randolph County.

At the same session (1831) the following amounts were collected and sent up by the churches which, next year, formed the Liberty Association:

|                             | Home<br>Missions.* | Foreign<br>Missions. | Educa-<br>tion. |
|-----------------------------|--------------------|----------------------|-----------------|
| Jersey Settlement . . . . . | \$5.00             | \$0.50               | \$4.50          |
| Lick Creek . . . . .        | 10.77              | 2.00                 | 2.00            |
| Liberty . . . . .           | 11.50              | .....                | 2.15            |
| New Friendship . . . . .    | 8.30               | 1.00                 | 1.00            |

At the next session, August 3-7, 1832, the churches were represented by messengers as follows: New Friendship: William Dowd. Jersey Settlement: Richard Owen and Josiah Wiseman. Lick Creek Church and Society: Eli

---

\* NOTE.—Home Missions here most likely meant State Missions, in contradistinction to Foreign Missions. We had no Home Mission Board then, doing the work it is now doing.



Carroll. Liberty Church and Society: Peter Owen. Congregation at Holloways: James Brown. Tom's Creek: Matthew Skeen. Jamestown Society: Isaac Beeson. Jesse Sowell and Benjamin Lanier also attended this session.

These churches not only sent messengers, but sent up their contributions as follows:

|                         | Home<br>Missions. | Foreign<br>Missions. | Educa-<br>tion. |
|-------------------------|-------------------|----------------------|-----------------|
| Jersey Settlement ..... | \$4.10            | \$6.79               | \$9.26          |
| Lick Creek .....        | 3.22              | 9.00                 | .....           |
| Liberty .....           | 8.20              | .80                  | 1.00            |
| Con. at Holloway's..... | 8.50              | .....                | 1.50            |
| Tom's Creek .....       | 2.65              | 7.35                 | .....           |
| New Friendship .....    | 7.92              | 1.00                 | 1.88            |
| Jamestown .....         | 7.50              | 2.50                 | .....           |

As is seen from the above the churches were taking hold of the work with a willing hand.

At this same session (1832) Elder Eli Phillips, a missionary of the Convention, who had again visited the destitution southwest of Asheboro, said in his report:<sup>1</sup> "I found the people remarkably destitute and anxious to hear the word of life \* \* \* that there was a great demand for tracts, and that many of the people were favorably disposed towards the objects of the Convention."\*

In 1834, Elder Phillips was appointed to preach six months in the counties named below: Randolph, Guilford, Rockingham, Davidson and Stokes. Just think of it! five counties to

<sup>1</sup> Quoted from minutes of Baptist State Convention, session 1832.

\*This great destitution referred to by Elder Phillips was not, in all probability, a country where there had hitherto been no Baptist preaching, but where there had been churches and arms of churches that were now destitute of pastors or supplies. The following named churches and arms located at that time somewhat in the section of country designated, viz.: Uwharie or Mouth of Uwharie, location designated by the name; Caraway Creek, perhaps on the creek by that name; Coggin's Meeting House, probably known afterwards by Big Creek (now Eldorado); Summey's Meeting House, somewhere on Uwharie; Flint Hill and Unity Meeting House were, almost beyond a doubt, in the section referred to. Timber Ridge, was a little north of west from Asheboro. This latter church went into Hardshellism and became extinct some 50 or 60 years ago.

be occupied by one missionary in six months' time. But it must be remembered that this work was just being organized, and that missionaries were few and support for them not ample.

In 1835 these same churches contributed to the work much the same as in 1832.

1837, Elder Phillips reported that he had traveled sixty days and preached nearly as many sermons. His field of labor this year was composed of the counties of Moore, Randolph, Davidson, Iredell and Rowan.

This gives us some little idea of the vast destitution sixty years ago and more. And there is much land yet to be possessed.

It gives us some idea of the magnitude of the vast unoccupied fields before our people, who were then just organizing to take North Carolina for Christ.

We will take a glimpse still further and learn more of the situation at that time by hearing the report of Elder Samuel Wait to Elder John Armstrong, Corresponding Secretary, in August, 1832. Having traveled over the State, he says: "It is too often the case that I find myself in congregations composed to a great extent of persons totally unacquainted with the subject of missions. It is perfectly astonishing to find what monstrous tales have been propagated among this class of persons, and by them believed; and it is painful in the extreme to see how far, in some instances, brethren of more information, and occasionally ministers of the gospel, have employed and are now employing their influence to keep up a delusion which can not, by any possibility, benefit a single person, but which injures multitudes."

It is surpassingly strange how a minister of the gospel, a man claiming to be called of God to "go into all the world and preach the gospel to every creature," can so pervert the Scripture teaching as to not only not believe the New Testament, but to teach against it. It was so then—it is so to-day. Surely there is much work of enlightenment to yet be done.

## CHAPTER VII.

### MISSION WORK AS DIRECTED BY THE ASSOCIATION.

Having given an account of mission work done by the Baptist State Convention in a previous chapter, it is the purpose now to give account of what has been done by the Association.

The first report of mission work made direct to this body was in 1837. Elder Barton Roby traveled as missionary within our bounds 80 days. From that time on to 1861, the beginning of the Civil War, we find that various brethren served under appointment as missionaries. Elders Barton Roby, Benjamin Lanier, Azariah Williams, William Turner, Richard Jacks, W. N. Herriford and Amos Weaver all did efficient mission work. They preached on the subject and did all in their power to keep the missionary spirit aglow.

In 1856 the brethren pledged the churches for the support of this work, as is done now, and as a result four missionaries were employed that year. And through the instrumentality of these devoted, self-sacrificing men of God, many precious souls were born into the kingdom of Christ.

During and after the war there was a lull in this department of the Lord's work for fifteen or more years. Several attempts had been made to revive the mission work again, but it was not until 1877, when the body was in session at Big Creek (now El Dorado) that year, through its Executive Board, matured and put into operation a plan which has kept up the missionary spirit ever since. Since that time we have not failed to have a missionary or missionaries in the field.

In 1877, Elder R. A. Moore was appointed one year, to give half his time. He was succeeded by Elder Henry Sheets, who served three years, giving only half his time. In the meantime, Elder S. F. Conrad was under appointment of the State Board, who preached at Lexington one year, during which time the church was constituted.

Elder H. Morton was appointed as Associational Missionary in 1882. At the next session, held in 1883, there were four brethren under appointment, viz: H. Morton, Henry Sheets, D. C. Culbreth and B. F. Copple.

Since then many brethren have served in that capacity: John A. Summey, Thomas Carrick, Jeff Lanning, H. Morton, J. D. Newton, J. N. Stallings, W. F. Watson, L. G. Lewis, M. J. Leach, W. H. Rich, C. A. G. Thomas, George P. Harrill.

The work as carried on now is mainly to assist new churches which are unable of themselves to support a pastor. In most of our churches God has raised up godly men and women, interested in their respective churches, who ever stand ready to assist their pastor in every good work. They are standing abreast of God's most faithful workers and helping to lead His mighty hosts on to victory.

## CHAPTER VIII.

### SUNDAY SCHOOL WORK.

Seven small churches were rejected by the Abbott's Creek Union; and they were rejected, in part, because they stood in favor of Sunday schools. But from the time of the organization up to 1844, not one word is said about Sunday schools.

1845: Not a single school in the Association, but a committee was appointed to write on Sunday schools.

1846: Report—but nothing done.

1847: Committee on Sunday schools have nothing interesting to report.

1848: Nothing of importance to report; no schools.

1851: Two or three churches have irregular schools, which are doing some good.

1852: Only one school—at Reed's X Roads, with upwards of 40 scholars.

1853: No mention of schools. No report.

1854: But one school within our bounds.

1858: Examined the letters and found nothing said on the subject.

1859: But little being done.

1860: Very little attention given to schools.

1861: Brethren are urged to do more than talk.

1862: Glad there is one well regulated school within our bounds.

1867: Only two schools in successful operation.

1870: On Sunday of this session, a Sunday School Convention was held. (Amen!) Schools reported.

1872: This year 5 schools reported, with an attendance of 236, with an increased interest in the work.

1873: Report 4 schools with 137 scholars.

1874: Report 4 schools with 166 scholars.

1875: Report 3 schools with 104 scholars.

1876: Report 5 schools with 254 scholars.

1877: Report 3 schools with 169 scholars.

1878: Report 9 schools with 587 scholars.

1879: Report 8 schools with 404 scholars.

1880: Report 7 schools with 277 scholars.

The above gives a bird's eye view of the status of the work for the first 48 years of its existence. From 1880 to 1883 the work bounded forward so that, in 1883, there were 14 schools with 831 scholars.

Since then the work has increased from year to year, so that in August, 1905, there were 2,028 reported within our bounds.

It was the custom for many years for Sunday schools in the country to go into "winter quarters" at the approach of cold weather, but all, or most, have learned the more excellent way, and most of our schools would no more think of suspending on account of winter weather than the churches would of closing their doors for preaching.

Among the very best men and women in the churches of to-day are found the faithful workers in our schools. They have learned that next to regular preaching in their churches is a good Sunday school every Sunday in the year.

## CHAPTER IX.

DECEASED MINISTERS WHO PREACHED ON THE TERRITORY  
EMBRACED BY THE LIBERTY ASSOCIATION BEFORE ITS FOR-  
MATION, AND THOSE WHO WERE PASTORS IN THE BODY  
SINCE.

- |                       |                       |
|-----------------------|-----------------------|
| 1. Benjamin Miller.   | 11. Eli Carroll.      |
| 2. John Gano.         | 12. Alfred Kinney.    |
| 3. Daniel Marshall.   | 13. Azariah Williams. |
| 4. Drury Sims.        | 14. William Turner.   |
| 5. George W. Pope.    | 15. Peter Owen.       |
| 6. William Dowd.      | 16. Jesse Sowell.     |
| 7. Eli Phillips.      | 17. William Burch.    |
| 8. Josiah Wiseman.    | 18. Benjamin Lanier.  |
| 9. Nathan Riley.      | 19. Wm. H. Hamner.    |
| 10. James B. Badgett. | 20. Aaron Yarborough. |

### BENJAMIN MILLER.

It is not likely that any other Baptist preacher ever preached at the Jersey Settlement before the coming of Benjamin Miller. We have account of his being here as early as September, 1755.

Mr. Miller was a member and licentiate of Piscataway church, in New Jersey. Scotch Plains church, also in New Jersey, was constituted August 5, 1747. Soon after Mr. Miller was called to the pastorate of the infant church, which call he accepted and was at once ordained: the Presbytery consisting of Elders Benjamin Stelle, James Carman and Abel Morgan.

Of Mr. Miller's early life little is positively known. It is probable that he was converted to God some ten years before by means of the ministry of Rev. Gilbert Tennant, a celebrated Presbyterian minister of New Brunswick, N. J., and united with the Piscataway Baptist church. Dr. Samuel Jones, in his Century Sermon, refers to a junior class of min-



isters who came forward and who were eminent in their day, viz: John Gano, Isaac Stelle and Benjamin Miller. Dr. Jones speaks of this class as burning and shining lights in their day. Stelle and Miller were both licentiates of Piscataway church.

Dr. James Brown in his historical address said: "Another of Mr. Stelle's contemporaries and his bosom friend was the Rev. Benjamin Miller, the first pastor of the daughter church, Scotch Plains."

Morgan Edwards, referring to the intimacy of Mr. Miller and Mr. Stelle, speaks of Mr. Miller as Mr. Stelle's "other self." Both, inspired with zeal for mission work, made long journeys together to remote parts of the country, everywhere testifying of the Gospel of the grace of God. The itinerant labors of these good men showed their consecration to the Master's work.

They both died the same year; Mr. Stelle October 9, and Mr. Miller November 14, 1781. "Lovely and pleasant" says one were they in their lives, and in death they were not long divided, the one having survived the other only thirty-five days.

" If one was grieved, it did them both annoy,  
If one rejoiced, the other felt the joy,  
When one was gone, the other could not stay,  
But quickly hastened to eternal day."

After Mr. Miller became pastor of the young church he evinced special qualifications for the work. The infant organization was to be nursed, developed and strengthened. Baptists who were not already identified with it were to be visited and to be made interested in the new enterprise. Unconverted souls were to be instructed in the way of salvation. All this work must have required an especial adaptation and special energy.

Mr. Miller seems to have been indefatigable in preaching the word, enforcing discipline, and watching over the interests of the now well-established Zion. "He appears," says one, "to have had peculiar executive ability and could well



discover what was best to do, and lead the people to do it. "He had access to their ears, their affections and their contributions, and he made use of all, not for his own aggrandisement or to secure for himself a name, but for the glory of God and the progress of the Master's cause."

The membership of the church was enlarged, and growth and development was visible on every hand. During Mr. Miller's pastorate of Scotch Plains church the work was so blessed of God that three churches sprang off from the mother church, viz:

First Baptist church of New York City, organized June 19, 1762; Mount Bethel Baptist church, N. J., September 2, 1767; Lyon's Farm church, New Jersey, organized 1769.

It was between 1755 and 1760 that the Philadelphia Association sent out Benjamin Miller, Peter P. Vanhorn and John Gano as missionaries, who came to North Carolina. These earnest, consecrated men of God did much good in giving the people clear-cut ideas of a Scriptural church and of the Christian religion. And while there is no record of Mr. Miller having been at Jersey Settlement, except in September, 1755, and January, 1756, yet it is quite likely that he did much work there of which no earthly record tells. He was early interested in John Gano and no doubt interested him in this work, as Mr. Gano soon came to this field.

Much of Mr. Miller's work in North Carolina was to place the churches on a surer scriptural basis.

All that was mortal of him was laid to rest in the burying-ground which surrounded the church edifice where he had so long and had so earnestly preached the gospel. One son and four daughters survived him.

#### JOHN GANO.

John Gano was indeed a conspicuous figure in the Baptist denomination in his day.

Of his ancestry, we learn that he descended from Francis

Gerneaux, a French Huguenot refugee of 1688, whose name was corrupted into Gano. His mother, says he, was from Britain. He was born in Hopewell, Hunterdon County, New Jersey, July 22, 1727.

At the age of six years, says he, "I well remember being seized with a severe sickness in the spring, from which I did not recover till fall; during which time, as I have since understood, the linen was procured in which to lay me out, supposing I was actually dead, as I lay a great part of the time senseless."

There is not much in his early life demanding attention. He tells us that he had early convictions of sin, but soon they were disregarded.

One day while provoking his pious mother with his sins, the tears which came to her eyes revived the slumbering conviction which was in his soul. There was another source of trouble to him, his father was impressed early in life that he would have a large family of children and that three of them would die in their twentieth year.

At this time nearly all the family were sick of dysentery; a brother and two sisters had fallen victims of the ravages of this disease, one of whom was in her twentieth year, and he was next in course of years. (Three of the children did die in their twentieth year.)

Finally, when about grown, he resigned all and was saved. He had trouble after he was converted. His father, said he, was a Presbyterian. "For some reasons I wished to join that of the Presbyterians." He had not yet joined a church, had not made a public confession. For nearly three years he read the New Testament and every book on the ordinance he could find. In his Memoir he says: "Soon after Mr. Miller (Benjamin), a Baptist minister, inquiring of me why I did not profess Christ openly and join some church. I told him my difficulty. He replied that God's word and spirit would direct me, and if I attended them impartially they would remove

my doubts, and if they did not make me a Baptist he did not wish to do it. This conversation led me to inquire if I had done so. I was soon convinced I had not; but had searched for something to confirm me in the doctrine of infant baptism, which I had received from my education. I really think that if any person was ever induced to take the Word of God in hand, with a fervent desire to be free from all prepossessions, to see the truth as it really was, and to let the Bible be my guide, I was."

He had impressions to preach, even before he joined the church, and really did some work in prayer-meeting.

Soon after he joined the church he was ordained at the Hopewell Baptist church in May, 1754. Immediately after he took a trip to the South. This was his first trip on a long preaching tour. This trip extended as far as Charleston, S. C. This was in the summer and autumn of 1754. On this journey he most probably touched at Jersey Settlement, going and coming. In his Memoir he says:

"Repeated solicitations came from South Carolina for a minister to travel among them, and as I had been there before I was induced to engage in a second journey, which lasted about eight months." Of this journey he remarks:

"I therefore set out and when I arrived at the Yadkin (Jersey Settlement), in North Carolina, I was strongly solicited to move among them. They sent two messengers to my church in New Jersey to give me up." He decided, finally, to come. "I at length took leave of the church and my friends and started on a long, expensive and tedious journey, and arrived there in about five weeks, after traveling about 800 miles (by private conveyance). We met with a favorable reception from the people, and Col. G. Smith received us into his house, where we continued until I built a house."

His second journey must have been made in 1755, and during the year 1756 he must have come to Jersey. He then says:

"I remained here about two years and a half. Before I left the place a Baptist church was constituted."

Mention is made above of writing to the church. He must evidently have meant an arm, which was at that day often called a church, because it exercised the prerogatives of a church.

Now as to dates. Mr. Gano says: "During my residence in this place we were blessed with another son, who was born November 11, 1758." Under the circumstances he could not have returned before the spring of 1759.

He was here about two years and a half. So he must have been here during the whole of 1757 and 1758.

"The reason of my leaving this place," says he, "was the war with the Cherokee Indians. I concluded it was expedient to move back to New Jersey."

He owned a farm in the Jersey Settlement which he did not sell, it seems, when he left there.

He was pastor of the First Baptist church in New York City from its constitution till April, 1788, almost twenty-six years.

During his pastorate here the Revolutionary War occurred. Mr. Gano was a chaplain in Washington's army. We quote him: "On the heights of White Plains we had a warm, though partial, battle. \* \* \* My station, in time of action, I knew to be among the surgeons; but in this battle I, somehow, got in front of the regiment; yet I durst not quit my place for fear of dampening the spirits of the soldiers." He was said to be a great favorite with General Washington.

General R. M. Gano, a grandson of John Gano, of Dallas, Texas, has given out this: "On one occasion, when General Washington had listened to one of his earnest discourses on the mode of baptism, the General walked up to him and said, 'I am thoroughly convinced that baptism is a burial and a resurrection, and I ask baptism at your hands; I do not expect to change my church; my family belong to the Episcopal

church, and I expect to remain there, but I wish to submit to everything that I am satisfied Christ requires at my hands.' And he immersed him. It was near Valley Forge, the exact spot I do not know. There were about forty witnesses present and it seemed no publication was made of it. The General wanted it privately done and wished no display."

After he left New York City he went to Kentucky, where he lived about sixteen years. His going seems to have been a mistake. His work there never seemed as important as at other places.

Just a few years before his death he visited North Carolina and married his second wife, perhaps in the Jersey Settlement.

While Mr. Gano's work at Jersey Settlement was of short duration, it is not devoid of thrilling interest. Probably his last visit to North Carolina was made in September, 1794.

He died at 10 o'clock at night, on the 10th day of August, 1804, in the 78th year of his life.

#### DANIEL MARSHALL.

This eminent and zealous servant of God was born in Windsor, Conn., in 1706. He was blessed with pious parents and was therefore religiously educated.

He was converted when about twenty years of age and joined the Presbyterians, the church of his parents. He was soon made a deacon and served faithfully and well. He married and was in easy circumstances. His wife having died, he afterward married Miss Martha, sister of the famous Shubael Stearns. By his first wife he had but one child—Daniel. By his second, Abraham, John, Zaccheus, Levi, Moses, Solomon and Joseph, and two daughters, Eunice and Mary.

His second wife survived him. The Lord not only gave him a large family, but much of this world's goods.

When he was about thirty-eight years of age Rev. George

Whitefield, that flaming herald of the cross, visited New England at a time when the churches were almost spiritually dead. There was something new and unusual in his manner; he was not only on fire himself, but he kindled a flame of holy zeal in thousands who were privileged to hear him. They caught his spirit and became alive to righteousness. It created such a profound sensation that it was denominated "The New-light Stir." His son in describing the time said of it: "Our worthy parent was one of the thousands in New England who heard that son of thunder, the Rev. George Whitefield, and caught his seraphic fire. Firmly believing in the near approach of the latter-day glory, when the Jews, with the fullness of the Gentiles, shall hail their Redeemer, and bow to His gentle sceptre, a number of worthy characters ran to and fro through the Eastern States, warmly exhorting to the prompt adoption of every measure tending to hasten that blissful period. Others sold, gave way, or left their possessions, as the powerful impulse of the moment determined, and without scrip or purse, rushed up to the head of the Susquehanna, to convert the heathens or among the Mohawk Indians. One, and not the least sanguine of these pious missionaries, was my venerable father.

But soon an Indian war broke out, and after only a short residence here he moved to a place near Winchester, in Virginia. Here he became acquainted with a Baptist church. And as the result of a close, impartial examination of their faith and order, he and his wife were baptized in the forty-eighth year of his life. He was then licensed to preach.

But soon he was impressed to go from here to North Carolina. Together with Shubael Stearns and others they went to Sandy Creek, where these with their wives and others constituted the Sandy Creek church. It is said that he went from Virginia to Hughwharry (Uwharrie). But it is most likely true that he went to this church as pastor after coming to Sandy Creek, in North Carolina. But, having an itinerant



disposition, he went from here to Abbott's Creek, where the church was constituted in 1758, and in the fifty-second year of his age he was ordained pastor of the church by his brothers-in-law, Elders Henry Ledbetter and Shubael Stearns. How long he was pastor here will probably never be known. His biographer says: "It was but a few years after his ordination before, induced by appearances of increasing usefulness, he took an affectionate leave of his beloved charge and settled on Beaver Creek, in South Carolina. In this place, likewise, a large church was raised up under his ministry, and, till brought to a good degree of maturity in divine things, was an object of his tender solicitude and unremitting care."

His next removal was to Horse Creek, Georgia, about fifteen miles north of Augusta. Here he built up a "respectable church" from which went out a number of useful ministers of the gospel.

On the first of January, 1771, he came with his family, and took up his final earthly residence at Kioka. The following spring the church here was formed, and is famous for having furnished material for several other churches. Here he lived till he was called up higher. Few ministers traveled over so much territory as he. He died November 2, 1784.

Just before he passed over the river he said to his weeping companion: "Go on, my dear wife, to serve the Lord. Hold out to the end. Eternal glory is before us! This night I shall probably expire, but I have nothing to fear. I have fought a good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness. God has shown me that He is my God, that I am His son, and that an eternal weight of glory is mine!"

Then gently closing his eyes he cheerfully gave up his soul to God. He was laid to rest in the cemetery at Appling courthouse, Georgia.

## ELDER DRURY SIMS.

There is little recorded of Drury Sims. The first account we have of him is given by Morgan Edwards in 1772-'73, who traveled through North Carolina in the years mentioned. He tells us that Elder Elnathan Davis had charge of six churches in the State and had three assistants. One of these was Drury Sims, who as sub-pastor was serving Rocky River church, in Anson County.

The next we hear of him was at Jersey Settlement, October 16, 1784, when he and Elder William Hill served as a presbytery in the constitution of the church the second time at that place. He was one of the constituent members. He was then called to the pastoral care of the church and held that position about five years. He and his wife were dismissed by letter September 8, 1789; but no intimation is given as to where he went.

He lived at an eventful period in North Carolina Baptist history—the early planting of the truth as held by the denomination.

## ELDER GEORGE WHITEFIELD POPE.

Of the many noble, consecrated men of God who have lived, toiled and sacrificed for the establishment of the truth as Baptists hold it, few perhaps did more in his day than Elder Pope. And after spending a long life in the Master's service and long since gone to his reward, little or no record has been made of such service.

His life work was mainly in Rowan (now Davidson) County, and adjacent territory. He figured most conspicuously in the Old Sandy Creek Association, but his work as pastor for more than thirty years was with the old Abbott's Creek church. Here he did a work, the extent of which eternity alone can tell.

Mr. James Pope was the father of three boys—Charles, George Whitefield and Richard—all of whom were born in



England. This family stood connected with Alexander Pope, the eminent English poet, who was born in London, May 21, 1688.

Elder Pope's father was brought up in the Church of England, but married in a Baptist family of Scotch-Irish descent. There was much concern on the Pope side of the house lest the children should turn Baptist. This sketch will tell the reader how it was with George. It is most probably true that the family were great admirers of Rev. George Whitefield, the celebrated English divine, who was born December 16, 1714, and hence his name.

The subject of this sketch was only six years old when his father came over and settled in Philadelphia, where he died. After this, the widow moved south to Baltimore, where she dwelt for a time, but finally came down to what is now Guilford County and settled on Pole-cat Creek.

When he was ordained is not known. It is probable that he was a member of Buffalow, an arm of Abbott's Creek church, when he came to Abbott's Creek as pastor.

The first account we have of Elder Pope as a preacher is found in the oldest records extant of Abbott's Creek church, in 1783, when it seems that they were commencing with a new book, where his name is entered as pastor. About this time he purchased a farm about midway between Thomasville and High Point, one mile north of the Southern Railway, on the Guilford side of the county line.

He wooed and won the heart of Miss Mary Hiatt. Of this union there were born six sons and two daughters, namely, William, Charles, James, Isaac, Whitefield, Phebe, Mary and Jesse. William, Charles and Jesse became preachers. William died in Terrehaute, Indiana, at an advanced age. Jesse moved to South Carolina.

Elder Pope's zeal for Baptist principles was so great that it is related of him in his family devotions, that he would pray that his children, grandchildren and descendants might

follow after him in the faith. And so far as I have been able to learn, his prayers have, without an exception, been answered, but many of them hold anti-mission views. I have been informed that all his children made a profession of religion and joined the church with him. But his daughter Mary was headstrong and disobedient. On one occasion, contrary to the wish of her parents, she ran away and went to a dance. Her mother went after and brought her home. She was finally excluded from the church. I mention this only to show Elder Pope's views on dancing, for he was then pastor of the church.

Commencing January, 1783, he continued as pastor without any interruption till September, 1813, when he and his wife were granted letters of dismission. The last hymn that he sung before leaving the old church was, "Hark from the tombs a doleful sound." It is recorded that in 1811 the church granted him leave of absence to go and preach in the "lower part of the State," which was, perhaps near South Carolina, as it is said that he went to that State after leaving his old charge and lived about four years. It is not at all improbable that he visited his son Jesse in 1811, which opened up the way for him in 1813.

He was doubtless a man of more than ordinary power. The principles as believed and taught by Baptists very naturally inculcate liberty of conscience, in all matters of religion. He was therefore loyal to the American cause during the struggle for Independence. This naturally enough rendered him obnoxious to the Tory element, who thought that, inasmuch as he was born on English soil he ought to be true to King George. Men (who afterwards were found to be Tories) called at his house inquiring for him and telling his wife that they desired Mr. Pope to meet them at a certain school house. He met them promptly, only to learn that they intended to kill him. He obtained permission to preach before them for the last time. In the delivery of this sermon, which was one

of great power, some were convicted and all were more or less wrought upon. At the close they told him to go home that they would never trouble him again.

He was not a poor man, for he gave all his sons a good tract of land, and yet notwithstanding his ability to do this, he, like the Saviour, often walked to appointments. One day walking on his way to church he passed a man notorious for wickedness; the man called to him, offering him a horse and saddle, which was accepted. When he got back he returned them. "No," said the wicked man, "as good a preacher as you are ought not to walk to his appointments, and I now make you a present of the horse and saddle."

He was blessed with a strong voice. He could be heard oftentimes a mile away delivering a sermon or singing a song. He was regarded not only as a good man, but was also a good preacher and songster.

Mr. Benedict, in speaking of the great revival that swept over several States in the South like a great tidal wave in 1800-1803, was of such extraordinary character that he says of it: "The above relation was given me by Rev. George Pope, the pastor of the church at Abbott's Creek, who is a man of sense and moderation, and who, with many of his brethren, was much tried in his mind and stood aloof from the work at its commencement, but it spread so rapidly and powerfully that they soon discovered such evident marks of its being a genuine work of grace, notwithstanding its new and unusual appearances, that their doubts subsided, and they cordially and zealously engaged in forwarding and promoting it. Mr. Pope, in the course of the revival, baptized about 500 persons." This quotation gives us at once a fine insight into his character. He would not jump at something new, however successful it might seem to be, without investigation; nor would he stubbornly refuse to take hold of and encourage it when satisfied that it was of the Lord, notwithstanding he had at one time stood aloof from it.

When Abbott's Creek church was a member of the Sandy Creek Association he was chosen Moderator of that body at least three times.

There is scarcely a doubt but that the thirty-one or more years of his life spent in the pastorate of the church at Abbott's Creek was productive of great good.

It is remarkable that Baptist sentiment prevails almost exclusively in all that section of country, which never could have been but for the force of strong personal character and the faithful presentation and defence of the truth at the hands of Elder George Whitefield Pope. "And their works do follow them."

#### ELDER WILLIAM DOWD.

In introducing the following sketch (from Borum's Sketches of Tennessee Baptist Ministers) it is proper to say that Elder Dowd, like a few others whose names appear in this connection, was neither born nor died on our territory, but being with our people at a time when *men* were greatly needed because of the "split" being forced upon the denomination, he did much to sustain the Baptist cause. He came to Davidson from Moore County a few years previous to the division in Baptist ranks in 1832.

When that trying ordeal came he stood, like a veritable Gibraltar, for missions, Sunday schools; in fact, all that tended to develop our people in their effort to give the gospel to the world. And when some of our churches had been rent he was on hand to recognize any minoritics as true churches that stood for what Baptists had been standing for before the split.

He was pastor of some churches, besides being instrumental in the establishment of New Friendship church, south of Winston-Salem, N. C.

#### SKETCH.

Elder William Dowd was born in Chatham County, N. C., August 3, 1792. His grandfather, Cornelius Dowd, was among the first settlers on Deep River. He was a native of

Ireland and bought a large landed estate in Moore and Chatham counties before the American Revolution. He was a man of powerful frame, and distinguished for energy and talent. His son, Cornelius Dowd, a soldier of the Revolution, survived it, and took an active and prominent part in the organization of the State government; was a member of the Convention which formed the first State Constitution, and of that which ratified the Constitution of the United States, and filled many other honorable and responsible stations.

He married Mary Dickerson, by whom he had a large family of children, and the subject of this sketch was the eldest son.

William Dowd was sent to the neighborhood county schools, and received the ordinary rudiments of an English education. Chatham and the surrounding counties suffered terribly by the Revolution and left the survivors with nothing but the lands; but he was a great reader and acquired a vast fund of knowledge in after years.

He was a captain commanding a company of infantry in the army of 1812, and served until the conclusion of a treaty of peace.

In the year 1806, when fourteen years of age, he embraced religion and joined Old Friendship Baptist church, near Carthage, Moore County, his father having settled in the neighborhood soon after his marriage. He was baptized by old Father Fort, a veteran soldier of the Cross.

On the 23d of December, 1819, he was married to Mrs. Ann H. Gillespie, of Marlborough district, S. C., and soon afterwards settled on his plantation on Deep River, in Moore County. His wife was not only a pious, humble, devoted Christian, but an enthusiastic advocate of the doctrines of the Baptist church. She had been raised an Episcopalian and was baptized by that celebrated minister, Rev. Robert T. Daniels; she had been thoroughly educated at Salem, N. C., and had acquired a vast fund of information by reading and

study; she was one of the most brilliant and gifted women of her time, as a conversationalist and a writer. She exercised a powerful influence over the destiny of her husband by aiding and encouraging him in the prosecution of his studies. They left five children, several having died in infancy. The living are: William F. Dowd, of Aberdeen, Miss.; Mrs. A. H. Nunn, of Pine Bluff, Ark.; Mrs. E. W. Witherspoon, of Oxford, Miss.; Dr. A. S. Dowd, of Coahoma County, Miss., and Mrs. J. H. Vernon, of Rockwall, Texas.

Elder Dowd commenced his ministry about the year 1823. I have no means of knowing who composed the presbytery that ordained him; he was ordained by Friendship church, as well as I recollect. He and his pious wife, about this time, became ardent advocates of home and foreign missions, and of the establishment of Baptist schools and colleges for the education of the ministry and children of the denomination. They were, at that time, in a very small minority, and encountered fierce opposition from the great body of their brethren.

About the year 1826 he left his plantation and slaves and all that was necessary to make life comfortable and entered on the work of a domestic missionary. He removed with his family to Davidson County, N. C., making this his headquarters. I can only remember that his family were placed in a small frame building, painted red, with only two small rooms, in the year 1827. In 1828 he removed his headquarters to a log house, one story and a half high, and a single room above and below, in Stokes County, N. C., (that was what is now Forsyth), surrounded by sedge fields. In 1829, he again changed to Waughtown, a small village of a dozen houses, and occupied a little house (a few steps southwest of George E. Nissen & Co's. wagon shops) with two rooms.

His family were subjected to great privations, and I can remember with what joyous shouts we little ones welcomed the great plantation wagon which occasionally came from a



long distance, (their former home on Deep River), loaded with good things.

About the year 1830 he bought a small farm with a comfortable residence, orchards, meadows and grounds, near Salem, N. C.,\* and here he remained until the fall of 1832. During all these years he was almost constantly in the saddle, traveling winter and summer over the northern and southern parts of the State, bringing over a great many churches to the cause of Missions, Education and Temperance. He formed a great many new churches, baptizing a large number of members; I remember seeing him baptize thirty in one day.

He was the Vice-President of the first Baptist Missionary Convention which ever assembled in that State, at Raleigh, while his brother, a celebrated pulpit orator and Baptist preacher, Elder P. W. Dowd, was the President. The records of the convention of that State would show a great deal more than I can remember. In his labors he was cheered and encouraged by his devoted wife, who esteemed it a high privilege to suffer privations for the great cause in which he was engaged. I have met many, and the descendants of others, in the southwestern States, who were baptized by him.

In the fall of 1832, (1833?), he removed (from near Salem, N. C.), to Madison County, Tenn., and bought a plantation eight miles north of Denmark and ten miles west of Jackson, on the Forked Deer River. There was no Missionary Baptist church in that region, and a great many refused them membership or communion. He joined the Big Black church, (not without difficulty), only reserving to himself the privilege of contributing to home and foreign missions. In a short time he was chosen pastor, baptized many new members, and the whole church became Missionary Baptists. He spent most of his time riding through the western

---

\* Mr. Elisha Charles, when a little upward of eighty years of age, told the author some fifteen years ago that he, when a boy just grown up, worked one summer for Mr. Dowd about 1832 or 1833, as well as he could recollect, and that he worked on that farm referred to—which was the territory now occupied by what is known as "North Liberty," now Winston.



district, then rough and thinly settled, preaching and building up Missionary Baptist churches. He soon joined with Elder R. B. C. Howell and a few others, and, as I remember, held the first Missionary Baptist Convention at Nashville, Tenn. He was elected as the agent of the Convention for the western district; he accepted the hard work assigned him, and traveled on horseback through a new, rough country, in all seasons and all weather for several years. His labors were greatly blessed, and at their termination there were comparatively few Anti-Missionary churches left. Elders John Finley, Peter S. Gayle, James G. Hall, Obediah Dodson and many others were his friends and active co-operators.

All the great and good men who labored with him through all these long years have gone to the grave. There are few or none left to tell of their privations, toils and sufferings; the fierce and relentless opposition encountered by those who cleared the wilderness and laid the foundation of the Missionary Baptist church deep on the "Rock of Ages." As agent of the North Carolina and Tennessee Convention, he received twenty dollars per month, or was promised that much. I suppose there are no records of those days, or very few. The *Biblical Recorder*, published at Raleigh, N. C., and Mr. Howell's paper, at Nashville, might throw some light, also the records of the Convention.

He was full six feet high; large frame; large head, with broad, massive forehead, and black eyes, thin skin, light complexion and very black hair and beard.

In the private circle he was a joyous, pleasant companion, with a never-failing fund of anecdotes, wit and humor; but he possessed great dignity of character, with a commanding presence, and few ever undertook to take a liberty with him.

He was Moderator of most of the Associations of which he was a member; he was a man of unflinching firmness in his faith and opinions, and of unquailing moral and physical courage. His voice was sonorous and clear; his sermons were logical, and almost every sentence pregnant with the

sublime truths of the Bible, as well as with eloquent language and imagery; he was not a popular declaimer or orator, but was frequently very eloquent; he was a great organizer and exercised a powerful influence over men and deliberative assemblies. Indeed, he was a man of iron and steel and belonged to the Revolutionary age, and the pioneer race of men.

In the year 1837 or 1838 his wife and two of his children were seized with congestive fever, followed by typhoid fever; his wife and oldest son lingered on the verge of the grave for many weeks, and his wife never left her room for more than twelve months. He nursed her day and night. She recovered, but his whole nervous and muscular system gave way suddenly. He suffered almost constantly with pain in the head, or congestion of the brain, and finally a sort of paralysis of his whole system. His splendid mind and energy were gone. He remained in the main rational, and occasionally his mind was bright and clear; but he was confined to his room most of the time, and gave up all mental excitement or effort, and turned over his business to others. He suffered with very distressing fits of melancholy and depression.

For the benefit of his family, he removed with them to Monroe County, Miss., in 1841, and spent the remainder of his days with his children, most all of the time being spent with his oldest daughter, Mrs. A. H. Nunn. He died at her house in 1868, aged 76 years. After breakfast, he seemed as well as usual, and was in his own chair, reading to his small grandchildren. His head fell back, and the alarmed children called their mother, who ran in and found him dead. He doubtless died of his old malady.

The great feature in his Christian character was his faith. Whatever happened; whatever of sorrow or misfortune came upon him, he always said the "Lord does all things well." Amid the wrecks of his mind and the ruins of his physical system, his faith stood like a tower, unchanged, unchangeable, sublime. *It was the gift of God!*

## ELI PHILLIPS.

The subject of this sketch never resided within the bounds of this Association, but inasmuch as he did mission work in this section under the direction of the State Mission Board; and as he was an active co-laborer with Wm. Dowd, his brother-in-law, in reorganizing or recognizing the loyal elements of divided churches which had been rent asunder by the injectment of the spirit of rank anti-missionism and too, was pastor of Abbott's Creek church after the "split," it is fitting that this sketch be placed here as a suitable acknowledgment of his faithful work in our midst.

Elder Phillips departed this life at his residence in Moore County, October 28th, 1848, in the 64th year of his life. He had been a member of the Baptist church about 45 years, and 25 years an active minister of the gospel.

He was the son of Mark and Ruina Phillips. He became seriously impressed about his soul when but six years of age, and soon after experienced a change of heart, but did not join the church till some three years later. He often spoke of these three years as lost and regretted that he did not join as soon as converted. Soon after his baptism he was elected and ordained a deacon, which office he held till he entered the ministry. As was common in his day, he entered the sacred calling with limited education.

It was as Sunday school superintendent in 1824 and 1825 that the church discovered his call to the work of the ministry. He opened and closed the school with prayer, often exhorting the children to seek the new life in Christ. "Apt to teach" in this sphere, led to his licensure to preach the gospel. In 1826 or 1827 the church called a presbytery, consisting of Elders A. Lilly and H. Harmon, when he was fully set apart to the gospel ministry.

Besides being pastor of churches in Moore, Richmond, Montgomery, Davidson, Randolph and Chatham counties, he did a great deal of itinerant preaching, being one of the first

missionaries of the Baptist State Convention of North Carolina. On his return home from a missionary tour in the mountains of North Carolina, he attended a camp-meeting at Lick Creek church in Davidson County. On Sunday he preached a sermon of unusual power from the parable, "The Harvest of the World." Fifteen persons, relating their experiences before the church, dated their conviction to this sermon.

He was elected Moderator of the Sandy Creek Association for many years, and not unfrequently elected to preach on Sunday.

Hundreds were baptized by him and hundreds were made to inquire what they must do to be saved.

Elder Phillips reared a large family of children. His wife died soon after he did, survived by 9 children: 6 had preceded them to the heavenly home. "His second daughter, a most lovely Christian, died while he was from home preaching the gospel. Being sent for, he rode all night to get home in time to see her before being laid to rest. A little son and daughter died the same night within a few minutes of each other." How sad was this experience!

The pen of eulogy has said: "As a citizen he was upright, benevolent and useful—as a father and husband, affectionate, kind and indulgent, and as a dispenser of divine truth, faithful and effective."

Mr. V. N. Seawell, a grandson of Elder Phillips, writing the *Biblical Recorder*, said: "The writer is one of his grandchildren and remembers well, when a small boy, of standing by the dying bed of his sainted grandfather and seeing him breathe his last. The lamentations of grief of that praying grandmother and other members of the family on that occasion made an impression on my young mind that time can not efface. Though nearly sixty years has passed since his death, visions of that benevolent and kindly Christian face often passes before me."

“Elder Phillips was an earnest advocate of and warm friend to missions, education, and to every other effort that tended to promote the cause of godliness. He was popular with his churches, which were said to be generally in a prosperous condition.”

During his lingering illness, which lasted several weeks, his oft expressed desire was to depart and be with Christ.

ELDER JOSIAH WISEMAN.

It is related that the Wiseman family came in the colony from New Jersey and settled in the Jersey Settlement. They were noted for their force of character and intellectuality. In their day they were among the leading citizens of the county.

The subject of our sketch was born January 29, 1783, of highly respectable Christian parents, who brought him up in the fear and admonition of the Lord.

He became the subject of religious impressions, which increased until he was hopefully converted to God in the nineteenth year of his age. He united with the Jersey church and was baptized July 5, 1812, by Elder Bennet Solomon.

Amid the toils and cares of this life he remained a pillar in the church and a light in the world.

In process of time he felt a divine impression to preach the gospel, and was licensed by his church December, 1830.

As a minister he increased in spiritual power and grew in wisdom and strength, by living in obedience to the commands of his Lord.

He was ordained to the work of the ministry February 17, 1833, in the 51st year of his age, by Elders Joseph Pickler, Eli Carroll and William Burch.\* He was then called to the pastorate of Jersey, his home church, where he continued to discharge the duties of pastor, with the exception of two years, until he died, October 18, 1844, in the 62d year of his life.

He was dignified in his deportment, possessed a firm, unwavering mind, and was persevering in his undertakings. His manner of preaching was plain and easy to be understood. "Ye must be born again," was the doctrine upon which he particularly insisted; and that we, merely being the descendants of Christian parents, or even of Abraham, are not entitled to church privileges.

He was a faithful minister of the gospel; nothing but being confined to his bed prevented him from meeting his engagements and discharging his Christian duties.

But he had finished his course and the Lord called him up higher. His praise was not only in the church of which he was a member, but in all the churches.

#### ELDER NATHAN RILEY.

His father, Nathan Riley, married Anna Cook. The subject of this sketch was born in Loudon County, Virginia, from which place his parents emigrated to what is now Davidson County and settled on the head waters of Tom's Creek. He was born October 29th, 1776. Some time in the year 1798 he was united in marriage to Miss Sarah Briggs. They were blessed with a numerous family of children—four sons and seven daughters, namely: John, Elizabeth, Charlotte, Anna, Mary, Sarah, Nancy, Nathan, William, Rhodias and Eliza.

Of his early life we know little. Possibly he made a profession of faith in early life. The first account we have of his religious life is that he joined Jersey church by letter July 4th, 1807.

On the 19th day of March, 1808, Swearing Creek church (Jersey church), of which he was a member, set off an arm, near his home, which was named Tom's Creek.

September 17th, 1811, Nathan Riley was appointed to secure help to constitute this arm into a church, which was done on Sunday, the 20th day of October, 1811, Elders John



Gilbert and Bennet Solomon being present by invitation. He had begun to preach, and, June 20th, 1812, Elders George Pope and John Gilbert were invited as a presbytery to examine Mr. Riley with a view to ordination, on Sunday, June 21st, 1812. The presbytery being satisfied with his qualification, Elder Pope preached the sermon from Numbers 27:16, 17: "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd," and then was solemnly set apart by the imposition of hands. He then took charge of the flock and most probably continued with them till his death, which occurred December 5th, 1827.

There is no record in hand of his having served but one other church. July 19th, 1817, the church at Tom's Creek received "a request from Jersey church for a part of Elder Riley's time, which was granted." It seems that his church first joined the Sandy Creek Association in September, 1812, and that he was a delegate to that meeting. Later on he was sent by his church to aid in the constitution of Liberty church as an arm of Tom's Creek church, October, 1824. He was engaged in ministerial work until the time of his death—some fifteen or sixteen years. His funeral sermon was preached by a Mr. Hodge.

As preachers were scarce in his day, the churches seemed to keep their pastors longer than is customary now. His work is now done, his labors ended, he having passed over the river and resting, as we trust, "under the shade of the trees."

#### ELDER JAMES B. BADGETT.

William and Sarah Badgett emigrated from Granville County, N. C., to what is now Davidson County. The subject of this sketch, Elder James B. Badgett, was born to them July 3d, 1786.



In the year 1805 he was united in marriage to Miss Jemima Kinney, a daughter of William Kinney, a Baptist and Revolutionary patriot. She was a sister of Deacon Isaac Kinney, a prominent member late of Jersey church.

They were blessed with a numerous family of children—six sons and four daughters, namely: Charity, Samuel, Wilson, James B., Jonathan, William H., Priscilla, Jemima, Jincy and Daniel W.

Elder Badgett reared an intelligent family of children, who made good citizens. Some of them were carpenters and builders. William H. is one of Davidson County's most prominent citizens, having acted as Justice of the Peace for nearly forty years, and was for many years county surveyor and served as a member of the Special Court of his county (Davidson) for a term of years, before and after the Civil War.

When Elder Badgett was a young man, in company with some friends, he made a remark which elicited a gentle rebuke from his sister. Said she, "Why, Jim, I'm afraid you'll never get religion." Her rebuke set him to thinking about his future state and finally resulted in his conversion. The old records of his mother church, (Tom's Creek), report a revival at the March meeting, 1812. At the next meeting, April 18th, James Badgett and Jemima Badgett, with two others, were received for baptism, and on the day following, (Sunday, April 19th), they were baptized. At the May meeting he was chosen clerk of the church. In September of that year he represented his church in the Sandy Creek Association at Fall Creek Meeting House.

On March 20th, 1813, he unfolded his mind to the church with reference to exercising his gift in public. He was given permission "to exercise a public gift in the limits of the church or further with his brethren."

December 18, 1813, "James Badgett privileged to take a text as a foundation to discourse from and that he go into the world at large."

He was ordained to the full work of the ministry on Saturday, December 17th, 1814. He was examined by the presbytery, consisting of Elders John Wilson and Nathan Riley, on the day previous, Elder Wilson preached the ordination sermon from Col. 1:18. "He is the head of the body, the church: who is the beginning," etc. He was installed as pastor of Coggin's Meeting House church (Big Creek?) on the first Sunday in May, 1817, when he took a letter of dismission from Tom's Creek church. Besides this he served another church below Little River. He also served Tom's Creek, Lick Creek, and Jersey. I am satisfied that he was pastor at Jersey when his affliction retired him from the work there. I learn that he suffered affliction about one year before his death.

He died on the 1st day of October, 1827, in the forty-second year of his useful life; and was laid to rest in a private graveyard on his farm, two and a half miles east of Jackson Hill, Davidson County, N. C. Although he preached funeral sermons when called upon by his friends, yet he was opposed to the custom; in consequence of which no sermon was preached in his memory. Peace to his ashes!

#### ELDER ELI CARROLL.

Elder Eli Carroll was born in Orange County, N. C., on the 20th day of December, 1785. He descended from Benjamin and Nancy Carroll. About the year 1810 he wed Miss Catharine Burrage. The Lord blessed them with eight children. Two of them, the second and fifth, were buried in earliest infancy. Those that grew up were, Nancy, Benjamin, Sarah, Rebecca, and Catharine.

Elder A. P. Stoker married Rebecca. There is no record of his conversion. The earliest account we have of his Christian life is that he was a delegate to the Sandy Creek Association, in 1814. The old record of Jersey church, dated July 12th, 1817, says that Lick Creek Church called for help from Jersey to aid in the ordination of Eli Carroll to the

ministry. It is quite likely that he was ordained in July or August, 1817. He had been preaching about fifteen years when the anti-mission Baptists sprang off from the great body of their Baptist brethren. Thus, while a few shrewd leaders had prejudiced a faction of our brethren against missions, Sunday schools, education, etc., Elder Carroll was as true to the denomination as the needle to the pole. With unswerving devotion to the Master's cause, he stood with Benjamin Lannier, Wm. Burch, Jesse Sowell, Wm. Dowd, Eli Phillips and others. He stood up right loyally in the Abbott's Creek Union Association against the majority who had declared, said he, "All who held with Bible Societies, the Missionary Society or Sunday Schools to be out of their fellowship."

He was elected Moderator of the Liberty Association eight times: 1833-1840, inclusive. He preached the introductory sermon on three different occasions, 1834, '36, '39.

I suppose that he never removed his membership from Lick Creek church during his lifetime. It is quite probable that he was pastor at Lick Creek some time before the split, and perhaps all the time up to 1836, which is the first year that pastors names were recorded.

In 1836, he was pastor of Lick Creek, Liberty and Holloway's churches. From this time up to 1842, when no further mention is made of his work, he was pastor of the churches named and also Big Creek, and the last year at New Friendship.

On one occasion he had been out to hear Elder Philip Snider, an anti-mission preacher. That day they dined together. While at the table Elder Carroll queried Elder Snider: "Brother Snider, why did you preach to-day?" Elder Snider replied very complacently, "To feed the sheep." "You needn't mind about that," said Elder Carroll, "they will all come up at shearing time without that."

He departed this life June 22, 1846, in the 61st year of his age, and was buried on the old homestead, about two miles southeast from Lick Creek church.

## ELDER ALFRED KINNEY.

The subject of this biographical sketch was the son of Christian and Catharine Kinney. His mother was a daughter of Leonard Smith and was reared on Abbott's Creek, near the confluence of that stream with the Yadkin River. He was born July 2, 1801. He chose Miss Elizabeth Morris as his partner for life. As a result of this union, ten children were born to them—John, Leonard, Margaret, Berry, Daniel, Robah, Alfred, Caroline, David and William Pinkney.

The following inscription is found on the slab that marks his last resting place, in the graveyard at Lick Creek church:

REV. ALFRED KINNEY,  
DIED APRIL 13TH, 1862,  
Aged 60 yrs. 9 mos. and 11 days.  
He was a member of the  
Baptist Church 34 years.  
He was 22 years pastor  
of  
Lick Creek Church.

He was baptized on the fourth Sunday in June, 1828, and was ordained to the work of the ministry on the fifth Sunday in April, 1843, which was only nineteen years before his death. The above inscription ought to read nineteen instead of twenty-two, unless he served three years before he was ordained, which most probably he did, as I have been informed that he began serving the church in the capacity of pastor soon after he commenced preaching.

The old minutes say that he was pastor at Lick Creek from 1843-1861, inclusive—nineteen years.

He was pastor at Holloway's eighteen years, 1844-1861; at New Friendship two years, 1848 and 1853; at Big Creek, Montgomery County, three years, 1859-1861, besides serving Kendall's and Ebenezer churches, in Stanly County.

Physically Elder Kinney was low of stature and heavy build. When preaching, which was mainly hortative, he

seemed to enter fully into his sermon. Being very much in earnest, he usually interested his hearers. He never had the good fortune to secure much education, but turned to good account what he did possess. He attended one of the first sessions of the Union Meeting of Liberty Association at Liberty church. He was appointed to preach. He introduced himself by saying, "You will not hear much from the *onlarned* Dutchman to-day." An aged brother who heard him, said that he never saw a congregation so completely under the control of the preacher. Elder B. Lanier supposed that it was the best sermon of his life.

On another occasion at the same church, while attending an Association, Elder J. J. James suggested to him the propriety of keeping a dictionary at hand. "Bro. James," said he, "I have the advantage of you; when you want a word, you have to go to the dictionary for it; I just make one and go on."

He had been a member of Lick Creek church about four years when the split between the Baptists was effected. Elder B. Lanier said that Bro. Kinney went with the Anti-mission Baptists in the split. A year or two after the division, during a revival meeting, the door of the church was opened for the reception of members; and along with others who came forward was Bro. Kinney. Said he, "Brethren, I was wrong, I am sorry, I want to come back and be with you, if you will have me." Of course he was received back into fellowship and did faithful work as long as he lived.

The first mention of his name in the Associational record was at Holloway's in 1833. He was appointed on the Committee on Finance. "Well done, thou good and faithful servant."

#### ELDER AZARIAH WILLIAMS.

Elder Williams was born, reared and died in Davidson County, North Carolina. His residence was some two miles from Lexington, the county seat, on the road to Winston-Salem.

So far as I can learn, he never did any pastoral work outside of his county. He was received into Reed's Cross Roads church, "on a former petition," November 9, 1839. Probably he had been approved for baptism before the church was constituted, which event took place October 12, 1839.

It is recorded, December 7, 1839, that he "tendered his services to the church as pastor, which being received, is adopted by the same." Most likely he only offered to hold religious services at their church meetings till a pastor could be had, for we find that on October 9, 1841, he was "granted liberty to exercise in public by exhortation." He was duly ordained October 13, 1844, Elders W. H. Hammer, Richard Jacks and Samuel Smith serving as a presbytery.

"May 8, 1847, Azariah Williams was chosen pastor at Reed's church for the remaining part of the year." He was pastor of this church for ten years, at Marion twelve years, and at Pine Meeting House one year.

In August, 1856, he was chairman of a committee to report on the Baptist State Convention. We find a ringing report in support of the work being done—sending the gospel to the heathen and the "education of the rising ministry." It has the ring of the true metal.

During the Civil War, 1860-'64, he was made President of the Bible Society of Liberty Association. This society had for its object the procuring and sending of Bibles to the soldiers in the army.

Elder Williams had a large and well-selected library—much larger than was common for country preachers of his day. His reading was varied and extensive. In the delivery of his sermons his style was conversational. He was said to be rather slow and painstaking in whatever he did, but was regarded as a most accurate man. This all grew out of the fact that he was not emotional in his nature.

He preached the introductory sermon of Liberty Association at Big Creek Church in 1849. He served as clerk of the Association twenty-two years, up to the time of his death, No-



vember 7, 1865. He was born July 9, 1806, and was therefore in his sixtieth year. His mother, Mary Williams, died December 30, 1845.

Mr. Williams was married to Catharine Allen, December 24, 1844, and as a result of this union ten children were born to them, namely, Robert Franklin, James Allen, Mary Jane, William McAlpin, Charlotte Angeline, Adoniram, Sallie Catherine, Lugenia Clarissa, Charles and Mary. His wife died May 10, 1865. He was county surveyor for several years. He was regarded as an exemplary citizen. He was a good man and served his day and generation well.

#### ELDER WILLIAM TURNER.

This eminent servant of God was a son of John and Rebecca Turner. His grandfather, John Paul Turner, emigrated from Germany. He was the youngest but one of a family of seven children. He was born June 23, 1816.

Early in life he became concerned about his soul. A revival of religion began, it is said, in the Presbyterian church in Lexington, N. C., which spread to adjacent parts. It was during this season of refreshing that young Turner's heart was touched. His conviction deepened, and as he fully realized his lost and ruined condition, the awful consequences of his sins bore heavily upon him, and as he looked up he thought within himself, "unclean, unclean in the sight of God." But soon he was enabled to trust God and rejoice in Christ his Saviour. His first public prayer was made at his father's house in family devotion.

After his conversion he united with the old Jersey church and was baptized by Elder Josiah Wiseman in 1834. In 1839 he began to exercise his gifts as a minister and in 1844 was ordained to the full work of the gospel ministry.

He was married to Miss Nancy Laugenour, April 23, 1851. There were born to them two children, a daughter and son, Phoebe and Thomas.



His ministry was crowned with full work. Work crowded him, and many churches would have called him could he have taken more work. As a preacher he had rare gifts and few equals in point of ability, and was therefore always in demand. His pastorates averaged longer than those of most ministers in his day.

Elder Turner loved the Bible. His loyalty to its teachings was perhaps never questioned. Complete obedience to Christ in all things was a favorite theme with him. Few ministers of his opportunity had the Bible so completely at command as he. He could quote with the utmost precision his proof texts—giving book, chapter and verse. Often he would introduce an illustration which would melt down his audience and send the truth home to the heart. He loved to preach. Sometimes he would say in a semi-humorous vein, that he could preach as good gospel as any one, but could not preach it so well as others.

When in the meridian of life and up to within a few years of his death he could hold vast audiences spell-bound, sometimes for an hour and at times his pathos would move them as few preachers could. This doubtless came of the fact, in part at least, that he was a man of prayer. At all his churches he had a place where he would go, when he could, and hold communion with God before attempting to preach. He used to say that he could tell when he heard one lead in public prayer whether he prayed much in secret. His sermons were always well prepared. His outline was clear cut. Even one with small opportunities could grasp the truth.

His life was singularly upright, never a stain to mar the beauty of his Christian character, and yet he was not perfect. He was painfully conscious of his short-comings. No one knew it better than he, nor felt it more keenly. He often remarked that he "had more trouble with himself than he had with the world and devil." But he could say with the Apostle, "It is no more I that do it, but sin that dwelleth in me."

He was often called upon to preach funeral sermons. In time of affliction he could administer comfort, around the fireside, as well as in the pulpit. Thousands of aching hearts have been soothed by him. He possessed a tender and sympathetic nature, and so ever stood ready to minister to those in trouble. And he was always pleased when he could find the sorrowing submissive and trustful. On one occasion, in a far away State, he talked with a mother whose affliction had been sore. Knowing little of her, he asked the number of her children; in beautiful submission, she replied, "I have four—two in this world and two in Heaven."

He had little patience with a pretended Christian, whose life was constantly giving trouble to the church. On one occasion one of his brethren took him aside to relate his troubles, seeking pastoral comfort. The brother, with tearful eyes and tremulous voice began: "Bro. Turner, don't you think that some of the members have been talking about me—accusing me of drinking too much." Bro. Turner, who was quick to detect, did not wait for more, but looking him in the eye and pointing his index finger in the brother's face, in a very emphatic manner, said, "Yes, and you are drunk right now, too."

During the last years of his life, probably eight or nine, he was so afflicted he had to sit on a high stool and preach; but was none the less effective because of this.

Two things he had desired, that he "might die in the harness," and that he would not "outlive his usefulness." Both were granted. When the last day came, April 6, 1889, he and his companion had driven to New Friendship, where he had preached thirty-three years. It was a stormy day. He held a short service. On the way home he fell in his wife's arms and expired. He went to be with Him whom he had so often preached to others. "Blessed are the dead that die in the Lord."

## ELDER PETER OWEN.

Of his early life and ancestry nothing is known. That he was brought up in the vicinity of Liberty church is almost certain, as several bearing his name were members of the church there with him.

Mr. Owen seems to have been quite prominent in the work in the early years of the Liberty Association.

There is no record as to when he made a profession and joined the church. The first account we have of him was when he represented Liberty church in the Abbott's Creek Union Association, held with Jersey Settlement church in 1829. Next, he is a messenger to the same body held with Mount Tabor church, Randolph County, 1832. Mr. Owen stood with those who favored missions.

Those in favor of missions, Sunday schools, etc., were in the minority and were ruled out of the Association. These went out into a tent and organized the Liberty Association, and Peter Owen, together with Joshua Lee and Philip Copple, were messengers from Liberty church, and Mr. Owen was made clerk of the newly formed body, which office he held till 1841—ten years.

The first account given of his call to the ministry is the notice of licensure in 1835. A little later on the church invited a presbytery, consisting of Elders Josiah Wiseman and Jesse Sowell, looking to his ordination.

After examination they, on Sunday, December 20, 1835, solemnly set him apart to the work of an evangelist.

Judging from the imperfect records, he was probably pastor of Liberty church some three years, and one year at Marion church before going west. These seem to be the only pastorates of Mr. Owen while in this State.

He had some trouble which called for investigation in regard to his Christian life, and from which he was partially exonerated, but which most probably caused him to go to Tennessee, where it is said that he went. Also, all the Owens were "dismissed," and probably all went together.

The last account we have of Peter Owen was that he attended the Pee Dee Association in October, 1841, and likely went west in the spring of 1842.

ELDER JESSE SOWELL.

No information is at hand in regard to Elder Sowell's early life and conversion. It is probable that he was born as far back as the year 1800. He was a Moore County man and was sent out as a minister by Friendship church in that county. It is quite likely that he came up this way through the influence of Elders Wm. Dowd and Eli Phillips, who were both members of that church. His only pastorate within the bounds of what is now the Liberty Association was at Tom's Creek church. It was a little prior to and at the time of the split that he served this church. And he traveled all the way from Moore County to do this work.

He was one of a presbytery of three who assisted in the constitution of Liberty church in 1829.

The majority of Tom's Creek church, of which he was pastor, opposed the work of missions, the Baptist State Convention and other "institutions of the day." In the upheaval which rent the Abbott's Union Association asunder, Mr. Sowell says that he was disowned by the majority of the church because he gave one dollar to missions and attended the Baptist State Convention.

There is no record of his life and work after the split. He must have removed west, as many others did.

ELDER WILLIAM BURCH.

Nothing is known of Elder Burch till manhood, when we find him a member of Jamestown church. He was ordained to the work of the ministry by his church September 13, 1829. It is not known whether he served any church or churches as pastor. But being somewhat prominent in his church and taking such a decided stand against those who opposed the work of missions, this notice seems due him.

When Elder Ashley Swaim was leading Jamestown church away from the work as it was being carried on, Elder Burch stood out against it all, so much so that he and his wife Roxie with seven others were excluded from the church, only for the reason that they favored missions, Sunday schools, etc.

He was a member of the presbytery that ordained Josiah Wiseman, February, 1833.

Whether he died in this section or removed to a distant state is not known.

#### BENJAMIN LANIER.

Elder Lanier was spared to a ripe old age. He was born and reared in Davidson county, where most of his active life was spent. His birth occurred July 26, 1807. In the latter part of life he moved to Randolph county where he passed to his reward August 5, 1893, being in his eighty-seventh year. He was united in marriage to Miss Anna Stuart, March 16, 1828. They were blessed with nine children.

Elder Lanier was converted in March 1831 and was baptized by Elder Jesse Sowell into the fellowship of Tom's Creek church. Immediately thereafter he felt "woe is unto me if I preach not the gospel." In November of the same year he was licensed to preach. He was ordained on the 3d day of March, 1833, by Elders William Burch and Eli Carroll. He was an ordained minister a little more than sixty years.

A little prior to the Civil War, if memory is not at fault, his house and contents were burned. He was so beloved that his large acquaintance made up, it is said, more than what he had before the fire. When the author was a mere boy he heard Elder Lanier in a sermon, referring to the slavery agitation say: "There is to be one of bloodiest wars ever known in the history of the world."

He served churches in Davidson, Randolph, Stanly, Montgomery and Richmond counties, besides traveling and preaching much in other sections. At Kendall's and Ebenezer churches in Stanly county, he preached to each about twenty

years. At Tom's Creek, his home church, he preached a little more than thirty consecutive years. In this case it could not be said that a prophet was without honor save in his own country and among his own kin.

He was Moderator of the Liberty Association seventeen years at different times. His brethren always delighted to honor him with their confidence and esteem.

His opportunity for an education was meagre indeed; six months would probably include the whole time he spent in school. And with this short time spent in school, he taught two schools in early life.

He was not regarded as a big preacher, but averaged well with the preachers in his day. Our churches were always glad when his services could be procured. And he served some of the very best country churches in his day. Those who knew him best had unbounded confidence in his Christian life.

As a funeral preacher he was greatly in demand. He was quite often called upon by people of other faiths to preach the funeral sermons of their dead.

Perhaps few ministers did so much preaching and received so little pay. The churches did not know their duty to their pastor and he did not teach them the duty enjoined by the New Testament, consequently both pastor and people were worse off because of not discharging this heaven-imposed duty. He tilled his farm for a living, while the churches to which he preached were well able to have sustained him.

Some of his churches were long distances from home, which had to be made on horseback. Most of his preparation was made reading his Bible at night, by a pine knot light after ploughing all day.

He was not regarded as having much evangelistic power as a preacher, but as he told the old, old story of the Cross in his plain simple way, multitudes have been melted to tears and made to rejoice in God their Savior.



The author never can forget the bright, beautiful Sunday morning as he sat on the outskirts of the congregation, a respectful, but careless hearer, as the man of God delivered faithfully and tenderly the heaven-sent message that touched the heart and eventually led him to Christ.

The memory of Elder Lanier will ever be precious to those who had the good fortune to hang upon his messages of love and truth. He was a ripe Christian. His future was bright, he looked upward into a cloudless sky. Often during his confinement he spoke of death; and while he was willing to wait, he longed to be released from the flesh and be with his Redeemer whom he had long preached so lovingly to others.

“ Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep.”

W. H. HAMNER.

Elder William Henly Hamner was born in Albemarle county, Va., November 8, 1808. His death occurred Sept. 6, 1896, and he was therefore in his 88th year at the time of his death.

At what age he exercised faith in Christ or joined the church is not known. At the time of his ordination to the gospel ministry he was a member of Fork church, Davie county, N. C. This church invited Elders Peter Owen and Barton Roby to sit as a presbytery to examine Mr. Hamner as to his qualifications for the great work to which he felt a divine call. His qualifications appearing to the satisfaction of the presbytery, he was solemnly set apart on the 30th day of June, 1841. The first text from which he ever discoursed was, “I speak as unto wise men, judge ye what I say.”

After his ordination he served Fork church 1841-1844; Reed's X Roads 1843; Abbott's Creek, 1844-1845; Marion, 1869-1877 inclusive.

As his time was not all engaged in the ministry, he worked at his trade, that of saddle and harness making. He was an honest workman. It is believed that he never palmed off a piece of shoddy work in his life.



He was a man of robust character. His opportunities for an education were quite limited. Had he been educated he would have been an intellectual giant. Few men of his advantages were his equal in the knowledge of the Bible. He delighted in discussing knotty questions in theology. He feared to measure swords with no man. Some of his brethren thought him to be hyper-Calvinistic in his views on the doctrine of election; this was probably because that they did not understand it as he did.

AARON YARBROUGH.

The subject of this sketch was born and reared in what is now Davidson county, North Carolina. His birth occurred October 5, 1813.

He was married to Miss Elizabeth Wommack, February 4, 1834. There were born to them thirteen children.

At just what age he made a profession of religion and joined the church could not be ascertained, but probably about majority.

He was chosen a deacon of Reed's X Roads church March, 1843, and was licensed to preach in July, 1853. A presbytery consisting of Elders Azariah Williams and S. W. Hower-ton was called, who examined and ordained him to the full work of the ministry June, 1862.

During his ministerial life he was pastor of four churches, as follows: Pine Meeting House, 1862-63-64; Holloway's, 1863-64; Reed's X Roads, 1866-67 and '69; Marion, 1868.

He lived to a good old age, departing this life December 30, 1897, in the 85th year of his life.

## CHAPTER X.

### CHURCHES NOW IN CO-OPERATION WITH THE ASSOCIATION.

1. Jersey.
2. Abbott's Creek.
3. Lick Creek.
4. Holloway's.
5. ' Liberty.
6. New Friendship.
7. Reed's Cross Roads.
8. Pine Meeting House.
9. / Thomasville.
10. Pierce's Chapel—now Jackson's Creek.
11. Marion.
12. / Lexington.
13. / Oak Hill.
14. Summerville.
15. Denton.
16. Orphanage Church.
17. Rich Fork.
18. Piney Grove—now Wallburg.
19. Stoner's Grove.
20. Taylor's Grove.
21. Mt. Lebanon.
22. Center Cross.
23. Maple Springs.
24. Huldah.
25. Gravel Hill.
26. Asheboro.

/

### JERSEY.

We have account of Baptist preaching here at the "Jersey Settlement" a short time—in the same year—before the constitution of the old Sandy Creek church, which took place November 22, 1755. Just how soon Baptists were on the

ground can not now be known. There is scarcely room for a doubt that they came with the very first settlers from New Jersey, if, indeed, they were not here before the colony came from that state.

Before we can enter into the details of the history of the church it will prove interesting to consider the

#### COLONY FROM NEW JERSEY.

Some time previous to 1755, probably not many years, a colony from the State of New Jersey came down here and settled in what was then Rowan county, now Davidson, on the Yadkin river and mainly on the south side of the Southern railway.

There is much of absorbing interest connected with this "Settlement."

It must have been a fine country indeed that invited the colony to leave the old settled state and come down here and settle among tribes of hostile Indians.

What it must have been when the colony came is described by Lawson in his history of North Carolina. He made a journey from Charleston, S. C., to Pamlico Sound, in North Carolina, in the year 1701. In this route he crossed the Yadkin at "Trading Ford." He calls the Yadkin the "Sapona river." He also tells us that there was an Indian town just below the ford, which is on the famous "Jersey lands." He says: "Coming that day about thirty miles, we reached the fertile and pleasant banks of Sapona (Yadkin) river whereon stands the Indian town and fort; nor could all Europe afford a pleasanter stream. \* \* \* One side of the river is hemmed in with mountainy ground, the other side (Jersey lands) as rich a soil to the eye of a knowing person with us as any this western world can afford."

The ancient and celebrated "Trading Path" (leading to Trading Ford) extending from Virginia to the Catawbias and other tribes of Southern Indians was just north of the section of which we write. It is not improbable that the people com-

posing this colony had learned of the beauty and fertility of this section from traders who came down here from the states north of us.

Those who know this section now, fine indeed, can only imagine what it must have been when its soil and forests were in their virgin state. And we can somewhat understand why these people would leave their native state and come down here—800 miles, where they would be subjected more or less to tribes of hostile Indians.

Much time has been spent in correspondence with parties in New Jersey trying to ascertain when the colony left there, how many composed it, and how many of them were Baptists; but there seems to be no record concerning their emigration, either in religious or secular history. The best historians know nothing of the early movements of the colony. We know that Benjamin Miller preached here in 1755. Elder S. J. Yerkes, pastor at Plainfield, N. J., offers the following plausible suggestion: "The Scotch Plains (Baptist) church was organized in 1747. The first pastor of the church was Benjamin Miller, who remained with the church until his death in 1781. During his pastorate, the party referred to in your letter must have left New Jersey. Now, supposing they were members of his church, it is not unlikely that he accompanied or followed them for the purpose of organizing them into a church."

We quote some of the names of the parties who came, as they have been handed down: They are the McKoys, Merrialls, McGuires, Smiths, Moores, Ellises, Marches, Haydens, Wisemans, Tranthams, and many others. The late Gov. Ellis of this state, we are told, had his ancestry in this colony.

There are strong reasons for believing that there were Baptists in the colony and that Benjamin Miller had been asked to visit and preach to them. And it is highly probable that the Philadelphia Association had been informed of the existence of Baptists here. Note the following quotation:

“Appointed, that one ministering brother from the Jerseys, and one from Pennsylvania, visit North Carolina.” But this was agreed to in October, 1755. It seems that Benjamin Miller was here earlier still. Here follows, perhaps, the very earliest printed record of Baptist preaching at “Jersey Settlement.”

“On Wednesday, Sept. 3d (1755), he set out for the Yadkin (Jersey church). Next morning came to Henry Sloan’s at the Yadkin Ford (Trading Ford), near the church, where I was kindly entertained till Sabbath, rode to the meeting-house and preached to a small congregation. Here there appears to have been a congregation of some strength that had a meeting house, but had become divided. Many adhere to the Baptists that were before wavering, and several that professed themselves to be Presbyterians; so that very few at present join heartily for our ministers, and will in a little time, if God prevent not, be too weak either to call or supplicate for a faithful minister. O may the good Lord, who can bring order out of confusion, and call things that are not as though they were, visit this people! One cause of the divisions in this congregation arose from the labors of a Baptist minister among them by the name of Miller.”<sup>1</sup>

The author, Mr. Foote, is writing for Presbyterians and mentions the Baptists only incidentally. A little later on he wrote as follows:

“After visiting Second Creek, and preaching at Captain Hampton’s, he passed on to the Yadkin, and having crossed it with difficulty, he lodged with his former host, Mr. Sloan, preached in ‘the meeting house’ on the second Sabbath of January, the 11th day (1756), in company with a Mr. Miller, the Baptist minister from Jersey, of whom as a Christian man he speaks favorably.”<sup>2</sup>

This is all the information in hand concerning Benjamin Miller’s work here. In the above we find that there was a

---

<sup>1</sup> Foote’s Sketches of North Carolina, p. 167.

<sup>2</sup> Foote’s Sketches of North Carolina, p. 171.

“meeting house,” but it is not stated that there was a Baptist church constituted—it does not seem that there was one as yet. A short time before this John Gano was converted and tried to be a Presbyterian. In his research after truth he met Benjamin Miller, the pastor of Scotch Plains Baptist church in New Jersey, who induced him to take the New Testament on the mode and subjects of baptism. In a short time he joined the Baptists. Feeling before this a call to the ministry, he now entered with all his might.

Having been with Mr. Miller, and learning of the work in this part of North Carolina, he at once decided to visit the “Jersey Settlement” on his way to South Carolina.

Soon after his return home, he says: “I was induced to engage in a second journey. I therefore set out, and, when I arrived at the Yadkin, in North Carolina, I was strongly solicited to move among them. They sent two messengers to my church to give me up.”

He says further on: “I called a church meeting to give the church at Yadkin an opportunity to present their message, which they did, and used all their influence with the church to no apparent success.” But afterwards they reconsidered it and left it all with Mr. Gano, who decided at once that he ought to go. “I at length took leave of the church and my friends, and started on a long, expensive and tedious journey; and, through the goodness of God, arrived there in about five weeks, after traveling about eight hundred miles. We met with a favorable reception from the people, and Col. G. Smith received us in his house, where we continued until I built a house. The people met, and determined on building a meeting house, which was completed in a few months. As there was no other place of worship near, and there was a great collection of inhabitants of different denominations, they all attended, and it became generally united. In order that all might be concerned upon necessary occasions, we appointed a board of trustees, some of each denomination.



They continued to be united while I remained there, which was about two years and a half. Before I left the place, a Baptist church was constituted and many additions made to it. During my residence in this place, we were blest with another son, who was born Nov. 11, 1758. \* \* The reason of my leaving this place was the war with the Cherokee Indians. I had a captain's commission from the governor; but there being no immediate call for my services, and my family being much exposed, I concluded it was expedient to move back to New Jersey. I therefore resigned my commission and left this place, under the protection of a kind Providence, arrived at my father-in-law's, at Elizabeth-Town, with my wife and two children, after being absent two years." <sup>3</sup>

#### THE CONSTITUTION OF THE CHURCH.

There is some little confusion as to the exact time when the church was actually constituted. It arises from what Mr. Gano says above and the quotation which follows: "Soon after he returned from this excursion, (his second tour South) he was invited by an infant church in North Carolina which he had raised up in a place called the Jersey Settlement, to remove and become its pastor."

Mr. Benedict says: "He was invited by an infant church in North Carolina to become its pastor." But Mr. Gano says, writing of his residence here and before he returned to New Jersey: "Before I left the place, a Baptist church was constituted and many additions made to it." It is quite probable, owing to the fact that there were but few churches in the state at that time and Mr. Miller having just been among them, that the Baptists here had, as suggested above, come from Plainfield, N. J., and were recognized as an "arm" <sup>4</sup> by the mother church, and exercised all the prerogatives of a church. It may be that it was an arm referred to by Mr.

---

<sup>3</sup> Biographical Memoirs of the late Rev. John Gano, written principally by himself.

<sup>4</sup> A few of the old records speak of arms as churches. They did all the work, that was done by regularly constituted churches.



Benedict as a church. Mr. Gano says he was here about two years and a half. And as his second son was born Nov. 11, 1758, it is not probable that he returned to New Jersey before the spring of 1759, so that it seems he must have come to North Carolina in the fall of 1756. The church was constituted during his sojourn here—most probably

#### DURING THE YEAR 1757. <sup>5</sup>

He gives in his Autobiography the following: "The reason of my leaving this place, was, the war with the Cherokee Indians." And as the church and community was probably menaced by the Indians—so much so, that Mr. Gano felt that the safety of his family demanded that he return to New Jersey; it is a reasonable presumption that the organization never had another pastor—admitting this, in connection with the unfavorable surroundings, it is supposed that they did not hold together many years. <sup>6</sup>

Morgan Edwards, writing in 1772-73 and speaking of the formation of Shallow Ford's church, says: It "began with a few from Little River, (and) the remains of Jersey Settlement church." It is a source of regret that a church, start-

<sup>5</sup> It is worth while to note that Jersey church was enrolled in the Charleston, South Carolina, Association in 1759, and that the date of its constitution given as 1755. This last date of its constitution is evidently a mistake. The author inclines to Mr. Gano's statement as he was the pastor in charge at the time of its constitution. He came there it seems in the fall of 1756. He remained there, says he, about two years and a half, and during this time, he says, the church was constituted. Research has led to the conclusion that there was an "arm," which was called a church, before Mr. Gano ever came. Some of the old records speak of churches, which were only "arms," and afterwards constituted as churches. Light is thrown upon the subject by a quotation from Semple's History of Virginia Baptists. Referring to the same subject the author says: "We are not to look for regularity and method among a people whose only study was the prosperity of vital godliness. No church had been regularly constituted in Virginia at the time of either of these Associations." Possibly Jersey was set up as an arm in 1755, when mention is made of Benjamin Miller having been there that year.

<sup>6</sup> After going over the ground again and again, and studying the subject as thoroughly as possible, I have no doubt, but after Mr. Gano left, they never had another pastor, the records were destroyed or carried off, and the church, which seems to have been quite a strong one, finally scattered and became extinct, and that the organization in October, 1784, was probably constituted out of members who were in the first organization and their descendants.

ing so early in our denominational history in the State with a favorable following—for it seems that the community was largely Baptist—should come to such an untimely end. But, though the organization seems to have passed out of existence, yet we have abundant reason to believe that Baptist principles did not cease to live on in the community. While the first organization did not remain intact, the principles implanted by Messrs. Miller and Gano lived on. They were so strong, that ere long they were destined to take shape in re-organization. From some cause, the other denominations—the Presbyterians and Episcopalians—never did rally.

It must have been some twenty-five years between the time when John Gano left them and the constitution of the present church. We have shown that the church which was first constituted, about 1757, finally disbanded, and the “remains” were merged into Shallow Fords church.

DATE OF CONSTITUTION OF PRESENT CHURCH, OCTOBER  
16TH, 1784.

It is most likely true that the scattered tribe got together and invited Elders Drury Sims and William Hill to sit with them and recognize the newly constituted body, which was done on the date given above, and was styled “The Church of Christ at the Jersey Settlement Meeting House.”

It began with a membership of fourteen, including the pastor. Drury Sims was installed as pastor at the time of its constitution, and continued with them a little more than five years.

The church was then without a pastor for some three years. Thomas Durham, a young married man in the prime of life, had recently moved his membership here. He felt called to the ministry, and was accordingly ordained as pastor of this church in January, 1793. Soon he gave the church three Sundays of his time. No mention is made of his salary further than in 1795 the church “agreed to make up money

enough to purchase a negro to support Brother Durham." It is most likely that this negro was to take Bro. Durham's place on the farm, so as to "unloose his hands." And this was, most likely, all that he got for preaching three-fourths of his time to the church.

The records are not clear and definite in their statements, but it appears that he remained with them as pastor until October, 1812. Again they seem to have been pastorless until July, 1817, when Elder Nathan Riley of Tom's Creek church was called to the pastoral relation. He was succeeded by Elder James B. Badgett, who died in 1827. The church then extended an "unanimous" call to Elder William Dowd in June, 1827, who served the church till 1833. He was followed by Josiah Wiseman, who was ordained to the pastoral oversight of this church in February, 1833, in his fifty-first year. He served the church till his death in October, 1844, with the exception of two years, which were occupied by Elder Paul Phifer. Since then, the following ministers have served as pastors, viz: Wm. Turner, Amos Weaver, E. Allison, J. B. Richardson, J. B. Boone, J. H. Booth, S. H. Thompson, Henry Sheets, Thomas Carrick, W. H. Rich, and John R. Miller. S. D. Swain has just begun work (1906) with this church.

Three of the above named pastors, Allison, Boone and Booth, were with them only one year each. The late venerable Wm. Turner preached by far the longest of any one pastor—he having preached there twenty-six years in all—at three different calls.

This church reached out to help destitute neighborhoods. They had five or six points where they held services, as arms of the church.

On May 2, 1794, the church fixed the places of preaching for the year. Meeting stands at this place as usual the first in every month, the second in each month at Bro. Owen's and the second in the next month at Bro. Sscrivner's, the fourth

in the month at the new meeting house near Bro. Reed's (Reed's X Roads.) At Holloway's early in 1796, and still another at Tom's Creek in 1808.

About 1797-98 they seem to have been without a house, as they met for worship with the arms of the church. They met occasionally at the Jersey Settlement *place* and discussed the building of a house. The Yadkin Association met with this church in October, 1799, and they held the session with the arm at Holloway's that year. They, however, got their new house in the year 1800, when they discontinued meeting (only on particular occasions) at these other points.

This church at first united with the Charleston Association and continued there a few years—perhaps till the organization was merged in the Shallow Ford's church.

After the organization of the church in 1784, it is almost certain that it united with the Yadkin Association in its first session, October 13, 1786, at Petty's Meeting House, Surry county, N. C.

A list composing this body was not made till 1791, when we find Jersey enrolled. She remained in that body till August, 1818, when we find this record: "The church unanimously petitioned the Yadkin Association for a letter of dismission." This change is accounted for on the ground that the Pee Dee Association had just been formed (October 19-21, 1816) of all the churches belonging to the Sandy Creek Association on the Southwest side of Deep River. <sup>7</sup>

This being more convenient, she decided to unite with this body. With it she worked till the Abbott's Creek Union Association was formed at Liberty Meeting House, in Davidson county, N. C., on Saturday before the second Sunday in November, 1825. With this body she cast her lot and labored for the Master's cause till September, 1832, when the Association divided, a majority of the churches going into Hard-

---

<sup>7</sup> This is to suggest, that the strongest reason was that the Old Yadkin Association was Regular and the Sandy Creek was of the Separate order, which bodies at that date had little intercourse with each other.

shellism. But Jersey was not one of them. She, with six other churches, remained loyal to the Lord's work. So far as appears from the church records there was not a ripple upon the wave to disturb her serenity. But she has this record to her credit Sept. 13th, 1823—"Church met, contributed \$4.88 3-4 to Robert T. Daniel, Missionary of the Baptists." This shows where she stood in regard to aggressive denominational work.

This church carried on all its business meetings without a moderator till August, 1804, when "a plan was adopted by the church in consequence of disorder that a moderator be appointed to admonish and keep order." Our brethren used to be opposed to moderators over religious bodies; it seemed to partake too much of the world to arise and address the chair. Doubtless these brethren leaned in the same direction. It was not fancy as they first imagined, but born of sheer necessity. Before the war this church had large numbers of slaves in her membership, and for their accommodation large and well arranged galleries were provided for their occupancy. Many of them always attended, and were eager, anxious listeners. During the year ending August, 1834, one hundred and sixty-three additions were made to this church by baptism, most of these, perhaps, from amongst the slaves.

Nearly all the old "landmarkers" of this church and community now rest in the city of the dead. A new generation, of an entirely different type, take the place largely—mainly—of the people of whom we have been writing. It is hard to realize the change that has taken place in the Jersey Settlement and in the Jersey church within the last twenty-five years. And it is now in a state of rapid transition. It can scarcely be imagined what the change will be ere another generation passes from the stage of action. Perhaps the greatest mistake this Settlement and church ever made was the neglecting to build up and sustain a school of high grade, such as their means would have richly justified.



ABBOTT'S CREEK.

The people living now have little conception of the trials and hardships which the pioneers of our Baptist Zion had to undergo in planting the Banner of the Cross in sparsely settled districts, and where, too, in many instances they were rudely insulted, unmercifully beaten and jailed like common felons.

Under such trying circumstances, it is not strange that they wrote little of their doings. When we contemplate the great disadvantages under which they went forth preaching the gospel of the Kingdom—the many obstacles which they had to overcome—their almost unprecedented success is regarded as little short of the miraculous, and inspires the belief that the Divine hand was guiding them in the establishment of the kingdom of Jesus Christ.

These men of God went out into the world, preaching under brush arbors, in private residences, and often in the open air.

They were sowing the seed which took root and sprang up. The result was strong, self-supporting Baptist churches.

The more we study our history, the more we are confirmed in the belief that there were individual Baptists scattered here and there throughout the length and breadth of our land, and of whom no account was ever taken. The first organized Baptist work in North Carolina was in the eastern part of the State. In the middle section, Shubael Stearns came to Sandy Creek in the latter part of 1775. Benjamin Miller was preaching at the Jersey Settlement a little earlier in the same year. He was followed by John Gano, who constituted the church there, probably in 1757. And while these men were at work on their respective fields, James Younger, a Welsh Baptist preacher, (who was said to have come by way of Welsh Neck, in South Carolina,) was preaching at Abbott's Creek. At what time he came there or what ever became of him, will most likely remain an inexplicable mystery. This seems stranger still when it is known that he lived in

the neighborhood and that definite knowledge is had of his family. An old manuscript, written by his daughter, is still preserved. But no mention is made of her father's life and work. From this and reliable tradition, we learn that his wife's name was Anna, and that a daughter named Anna married James Evans. His daughter, Anna Evans, made a profession of religion when only seven years old and joined the Baptist church. An old headstone in the graveyard there, which marks her last resting place, contains this inscription: "In memory of Anna Evans—Midwife. Departed January 7, 1843; Aged 97 years." Notwithstanding the extreme early age at which she professed faith in Christ, she was regarded as a Christian of exemplary character—having the strongest faith in God. It is to be regretted that more can not be known of the man, who under God, first began a work which has resulted in bringing that vast section of country almost wholly under Baptist influence. We long, in vain, for one line telling us how Daniel Marshall first came to visit this place. We can only speculate. The news of Stearns and his work had reached every ear in all this section. James Younger visited Sandy Creek and told of the interest at Abbott's Creek. Marshall was full of holy zeal and was glad to go, in answer to solicitations from Mr. Younger. He came and preached, and a great work of grace was the outcome, which resulted in his permanent connection with the work. He being a man of great energy, pressed the work of organization, and was ordained pastor of the constituted church. This took place probably in the early part of 1758.

Morgan Edwards, the only one from whom we can learn anything about it, says that Shubael Stearns and his company of sixteen Baptists (including himself and wife) came to Sandy Creek November 14, 1755, and on the 22d day of the same month, Sandy Creek church was constituted. He further says, that in three years' time they had increased to three churches and 900 communicants. The first church which sprang off was Abbott's Creek, the other Deep River.



On the second Monday in June, 1758, the Sandy Creek Association, the fourth body of its kind in America, was organized, with the three churches named above. So we see that Abbott's Creek church had an existence in June, 1758.

Mr. Marshall was ordained by Messrs. Stearns and Ledbetter, and it is but just to suppose that he labored with untiring energy for the upbuilding of the young church.

How long he remained pastor is not known. We have only this record: "It was but a few years after his ordination before, induced by appearances of increasing usefulness, he took an affectionate leave of his beloved charge, and settled on Beaver Creek, in South Carolina."

If he remained only five years, there is a space of twenty years in the history of the church that is without a single line of record. If there was any record kept of this time, it has been lost.

After we lose sight of Daniel Marshall as pastor, the very first line of history begins:

"North Carolina, Roan County, Jenevary ye 4 day, 1783. For the Baptis church in Abeta Crick."

Then follows the Confession of Faith:

"Believing the Old and New Testament to be the perfect rule of life and practice and 2 ly Repentance from dead works and 3 ly Faith towards God and 4 ly The doctrine of baptism and 5 ly laying on of hands and 6 ly The perseverance of saints 7 ly the resurrection of the dead and 8 ly Eternal judgment."

Immediately following the above is, The members recorded by name—the pastor, George Pope," etc.

From this time to September, 1813, George Pope was pastor, making about thirty-one years.

While Mr. Pope was pastor it is said that he preached in a small log house a few yards east from the present old one, which, it is said, was built early in the nineteenth century. The house being small and the congregation large, the people

often had to stand on the outside of the house to hear the preacher.

Finally, Mr. Pope, after a long and successful pastorate, decided to go to a new field. It is said that he went to South Carolina. The church seems to have been without a pastor till March, 1819. At this meeting Elder Ashley Swaim was chosen pastor and continued with them till the split in the church, in September, 1832. It is almost certain that the church was a member of the Sandy Creek Association from its organization in 1758 to 1825, with the exception of one year, when, for some cause, she was enrolled in the Yadkin Association held at Eaton's M. House on 10th to 12th of December, 1791, with George Pope and Christopher Vickory as delegates.

In 1825 the western portions of Sandy Creek and Pee Dee Associations met at Liberty church, Davidson county, and organized the Abbott's Creek Union Association, and Abbott's Creek church went into this new body and worked in it till 1832, when the church divided.

Before a division was forced, there was much bitter spirit manifested toward our brethren. They were unreasonable—would hear to nothing only the intensest opposition to Missions, Sunday schools, etc. This spirit was carried so far that the pastor, Elder Swaim, attempted to injure the good name of Samuel Wait by insinuating that his life was immoral. Our brethren, being in the minority, besought the opposition that they would allow them to remain in the fellowship, notwithstanding they favored mission work, Sunday schools and other agencies that tended to the furtherance of the Redeemer's kingdom in the world. After they had been declared out of fellowship, they "petitioned the church for a redress of our (their) grievances and requested them to withdraw their declarations of non-fellowship against the other Baptist churches, that they might live in peace and fellowship as formerly. They refused to allow us to unite with

any Baptist church, except that they had declared against the Baptist State Convention."

A second petition met with the same fate. The anti-mission spirit prevailed in this church by 10 to 1.

This being true, they of course held the property. After they refused to receive the petitions from the minority, Elders Eli Phillips and William Dowd were called as a Presbytery to look into matters.

After this Presbytery had examined into matters, they said substantially: "We are unanimously of the opinion that the majority is clearly in a state of disorder and have forfeited their right as members of the church by their oppressive, un-Christian and un-Godly conduct. \* \* \* But the minority, as we believe, being orderly in their conduct and orthodox in their principles, have remained on the old ground and is clearly the old church. We therefore recommend to all Associations, churches and brethren to recognize the minority as the Abbott's Creek church, and view the majority as disorderly people, entirely unconnected with the Baptist denomination.

Notwithstanding the bitter feeling of the anti-mission brethren, their church, about fifteen years before the split, delivered themselves thus:

"The church took into consideration the glory redounding to God to join in union with our sister churches that have joined the Missionary Band of Missions in America; to send the gospel to the heathen in America and elsewhere, and for our Trustee to receive voluntary contributions in this church; and without the church we appoint our deacon, William Raper, to receive what money may be put in his hands for that purpose, and correspond with such missionary as is and may be appointed for the Sandy Creek Association."

Elder Swaim's bearing toward his brethren was not of a kind to beget love and confidence. He was very bitter toward those who had the courage to differ with him in regard to the questions tending to divide the church.

He used all his power and influence against organized work. About the time he assumed pastoral control, "The church took into consideration the nature of foreign and domestic missions, and unanimously reject the foreign, and agree that our representative report to the Association that they think favorable of the Union, but want time to consider more on the subject; and for the tuition of young men we totally reject."

The two organizations, the Regular Baptists and the Anti-mission, have their houses of worship in the same beautiful grove—some little distance apart. The anti-mission church and its influence is considerably on the wane. In 1866 they reported 103 members. In 1871 only 42. Then for a few years the number has ranged between 35 and 42, and now about 30.

The church has been growing weaker all the time.

The antimission influence around there has made it very much harder for our brethren there to carry forward their regular church work. The Sunday school and mission work have felt the deadly chill of its miasmatic atmosphere.

Daniel Marshall, George Pope and Ashley Swaim are the only known pastors for the first seventy-four years of her existence. Elder Swaim had the pastoral care of the church at the time of the split in 1832.

Beginning with 1832, the following brethren have administered there: Eli Phillips, Josiah Wiseman, Enoch Crutchfield, Benjamin Lanier, William H. Hamner, William Turner, John Robertson, Amos Weaver, J. B. Jackson, J. B. Richardson, G. W. Harmon, R. R. Moore, S. F. Conrad, S. H. Thompson, J. N. Stallings and J. M. Hilliard. The present pastor is Thomas Carrick.

Deacon John Teague was elected clerk in 1842 and served 37 years—until the infirmities of age demanded his resignation. Elder William Turner was pastor of this church five different times—in all 16 years.

This church is now about one hundred and forty-eight years old.

LICK CREEK.

There is no record known as to who first preached here; not one single ray of light as to how the work was first begun. It must, however, have been begun soon after Jersey church was constituted the second time, (October, 1784) as the old records of Abbott's Creek church give this information "August, 1787, the church received a petition from Lick Creek church for helps," etc.

This is the oldest record known concerning Lick Creek, and here it is referred to as a church, while it is only an arm.

The next oldest record is from old Jersey: "August 3, 1805. The brethren of Lick Creek church petitioned for helps to constitute them into a church." The petition was granted, but, for some reason, not given, the church was not constituted then, as they petitioned again August 7, 1808, which request was again granted. The church was probably constituted in August, 1808.

The following October the new church was admitted into the Sandy Creek Association, where it remained till 1815, at which time it, with several others, was dismissed to help form the Pee Dee Association in October, 1816, at Richland Creek Meeting House, Montgomery county.

In October, 1819, the Pee Dee Association was held at "Lick Creek church old grave yard."

This church remained a member of Pee Dee Association till October, 1825. A new association was about to be formed. For this purpose pastors and delegates from several churches met at Liberty Meeting House, Davidson county, on Saturday before the second Sunday in November, 1825, and formed the Abbott's Creek Union Association. Lick Creek church was a constituent member of this new body. She remained in this connection till September, 1832, when the body split on the subject of Missions, Bible Societies, Tract Societies, Sunday Schools, the Baptist State Convention, etc.

At the session for 1832 Lick Creek church sent two letters. There was a majority in the church who were opposed to mis-

sions, etc. The minority were rejected in the Association. It is quite likely that both the majority and minority continued to worship in the same house for some time after the split. Both parties held to the name, Lick Creek. The anti-mission brethren kept the name till 1846; then changed to Piney Woods, or merged into another church at that place, and reported 24 members. This church was across the river a few miles from the old church, on the Rowan side.

In 1847 they reported as Flat Creek, formerly Piney Woods, with 23 members. This point is not far from Lick Creek, but on the other side of the river. The name has not been changed since 1847. In 1902 they numbered twelve members.

Because of the split in the Abbott's Creek Union Association the Liberty Association was formed, into which Lick Creek went and has continued to the present time and has a membership of 129.

Before the split and for many years after large camp-meetings were held with this church. Many small buildings called "tents" were erected for the accommodation of the people attending, each family having a tent, where they ate and slept. These meetings lasted from one to two weeks.

Some time previous to the Civil War the church built a new house, but this had become old and more or less dilapidated, and during the pastorate of Elder J. A. Summey, two years ago, a magnificent house was erected.

Who the pastors were before the split we have no means of knowing, as the book was carried off at the time of the split and is probably lost or destroyed. It seems that Elder Eli Carroll was pastor at the time the division was effected and remained till 1838 or '39. He was succeeded by Elder Alfred Kinney, who was pastor for nineteen years. He was followed by the following: W. H. Hamner, three or four years; J. A. Cornish, three years; H. Morton preached twelve years, at four different calls, beginning in 1869; S. A. Roper, one year; U. F. Haithcock, eight years; J. H. Booth, one year; William



Turner, three years; J. M. Bennett, two years; H. Morris, four years; J. A. Summey, two years, and J. M. Bennett served two years. He was succeeded by Henry Sheets, who begun work early in 1905. This is one of the strongest churches, financially, in the Liberty Association.

#### HOLLOWAY'S.

Holloway's was at first an arm of Jersey church. At what time it was set off is not given, but probably about 1795.

The Yadkin Association was appointed to meet with Jersey church October, 1799, but the church having no house that year the body held its session with the arm at Holloway's.

Some time afterward, it is not known how long, the membership composing the arm was transferred to Tom's Creek church. The earliest record found of the transfer is that of Tom's Creek, March, 1820, where reference is had to the arm at Holloway's.

In January, 1831, Tom's Creek church granted letters of dismission to the membership at Holloway's that they might be constituted into a church. As the arm held its regular meetings on the third Sunday in each month, it is probable that the church was constituted either on the third Sunday of January or February, 1831. This is as near as the date can be approximately given.

This was less than two years before the split in the denomination. While the Baptists held the house the anti-mission party, opposing the work as then being carried on, had the church records, which were lost to the church. As those who withdrew continued to diminish in numbers down to 1850, when they reported to the Association by letter, with only nine members, it is almost certain that soon thereafter they failed to keep up the organization and the old record has doubtless long since been destroyed.<sup>8</sup>

---

<sup>8</sup>When the "split" took place the records were sometimes in the hands of the mission party, sometimes in the hands of the anti-mission party. Whichever way the clerk went the records went. But in almost every instance, except Abbott's Creek and Jamestown, so far as the author knows, when the records fell into the hands of the anti-mission party, they seem to have been lost or destroyed. And why? Sure enough, why?



From the record, beginning immediately after the split, the following account and cause of the split is given:

State of North Carolina—Davidson County.

Whereas, a division has recently taken place in the Baptist church of Christ at Holloway's Meeting-House:

The minority of the original church having withdrawn or declared us the majority out of their fellowship, not for vice or immorality in us we believe, but for the enormous guilt as they seem to hold forth of our being in favor (of) some one or all (of) the benevolent institutions of the day purporting to have for their object the promulgation of the gospel of Jesus Christ and the diffusion of useful knowledge, viz: The Baptist State Convention of North Carolina, Bible Societies, Tract Societies, Sabbath Schools, etc.

Now could we prove so ungrateful (as to) quench the spirit and withhold our aid more than is mete from these institutions?

Yet we would be under the painful necessity of declaring unfellowship with all our dear brethren who aid them, of whom many are almost as dear to us as life itself; or not reconcile the minority above-named. Therefore, we have considered, better is a dry morsel with quietness therewith than a house full of sacrifice with strife. Therefore, we give ourselves to God and one another, to live as becometh the members of a gospel church, and keep a record of the business transacted by us in church capacity, being under the pastoral care of Elder Eli Carroll, we wish it to be distinctly understood that we wish not to bind the consciences of our brethren. All that wish to aid the above-named institutions are at liberty to do so, and those who do not aid them are also at liberty.

It makes no bar in either case. We are advocates for liberty of conscience.

From the above it will be seen that, not only did they not believe in the work, but they would not fellowship those who did.

Before the Civil War the slaves that belonged to church held their membership with the white race. There were no colored churches in this section then. Below is found the record of colored members belonging to Holloway's:

COLORED BRETHREN.

William, a slave of Jacob Miller.  
Isom, a slave of Jasper Smith.  
Sharper and Lucy, Jasper Smith.  
Charles, a servant of widow Chambers.  
Samuel and Judy, slaves of Jas. Goss.  
May, a slave of Peter Hearn.  
Wisey, a slave of George Smith.  
Katy, a slave of Wm. Chambers.  
Sufy, a slave of Moses Holmes.  
Siller, a slave of Jasper Smith.  
Lidy (Lydia) Jones, a free woman.  
Lewis, a slave of Mr. Freeling.  
William Fisher, a free man.  
Milly, a slave of Mr. Freeling.  
James Jones, a free man.  
Nancy, a slave of Jacob Feezor.  
Aaron, a slave of David Huffman.  
Frank and Edey, slaves of George Feezor.  
Harriet and Mary, slaves of John F. Rodman.  
Hannah, a slave of Ezra Long.

This church has maintained a good average among the churches of the Liberty Association for efficient, solid work. Excepting Jersey it was, perhaps, earlier in the line of development and Christian giving than any of our country churches; and without invidious comparison, for there were several who did well; this was due in large measure to Deacon W. Franklin Stoner, who made it a point to attend as much as possible all the sessions of his Association and Baptist State Convention. And consequently he was a layman who had broad, comprehensive views of the work.

Elder Eli Carroll was pastor when the split occurred and remained with the church eleven years. He was succeeded by Elder Alfred Kinney, who remained eighteen consecutive years. He was followed by Elders Aaron Yarbrough, John A. Cornish, Pinkney Oliver, H. Morton, S. A. Roper, J. H. Booth, Henry Sheets, Wm. Turner, Thomas Carrick (as supply one year), J. M. Bennett and John R. Miller, who served about eight years. He was succeeded by S. D. Swaim, who began work in 1906.

#### LIBERTY.

This church is a grand-daughter of the old Jersey church. Tom's Creek was established as an arm of Jersey church March 19th, 1808, and October 20, 1811, it was constituted a church.

We have this from the old records of this church, made by the mother church. "October conference, 1824. We, the Baptists of Tom's Creek Meeting House, do authorize and empower the members of the Baptist church and order to set in conference at Liberty Meeting House and keep up a rule of discipline agreeable to their faith and order as an arm of this church." Joshua Lee was appointed as clerk for the arm by the mother church. The arm was continued as such for nearly five years.

#### CHURCH CONSTITUTED AUGUST 22, 1829.

The following named ministers were on the presbytery to organize the new church: Eli Phillips, Jesse Sowell and Ashley Swaim. With these sat the deacons named below, belonging to Tom's Creek Church: Sherwood Kennedy, Mathias (Mathew?) Skeen, Rhode Riley and Henry Workman.

The church was constituted with a membership of 25. Who was chosen pastor at the time is not named. But most likely Elder Ashley Swaim, as he was pastor at the time of the split, three years after.

It was stated by one who was present that Elders Eli Phillips and Ashley Swaim disagreed on several points of

church order. One named was the support of the ministry. Elder Phillips maintained that the Scriptures enjoined this support, while Elder Swaim's contention was, that they ought to preach without pay. Elder Swaim became considerably chagrined and arose to walk out of the house, inviting all who were in sympathy with his views to follow him, when some six or seven went out. Thus the church property, including the old records, was all left in the hands of the Baptists. What became of those who walked out is not known, but probably joined some other church in accord with their views.

It was at this place and with the arm, a little more than one year after the arm had been set up, that the Abbott's Creek Union Association was organized, November, 1825.

This church was received into the Abbott's Creek Union Association at the session held with Jersey church in September, 1829. And the next session, September, 1830, the Association met with this church.

Nothing is known as to who was pastor after the split, till 1836, when pastors' names were reported that year, for the first time. That year Eli Carroll was the pastor and continued till 1838. This church has had twenty-two pastors, including Elders Swaim and Carroll above mentioned, and thirty pastorates. Several of the pastors having been recalled. During the years 1842, 1857, 1868 and 1889, the church was without a pastor.

The following have served since the first two: Peter Owen, three years; Benjamin Lanier, nineteen years at four different calls; Z. Minor, J. A. Couch and Amos Weaver served one year each; John A. Cornish, two years; Azariah Williams, two years; A. P. Stoker, one year; W. N. Thayer, two years; E. Allison, one year; R. A. Moore, two years; Henry Sheets, four years; Wm. Turner, three years; J. N. Stallings, three years; H. Morton, three years; J. M. Hilliard, two years; John A. Summey, five years, at present in his sixth year; Thos Carrick, S. J. Beeker, Jeff Lanning and W. H.

Rich, one year each. J. A. Summey was again recalled and served a short time. Jeff Lanning was called and began work in January, 1905.

In September, 1875, the church decided to build a new house one mile west of the first house built. On the fourth Sunday in May, 1876, the first sermon was preached in the new house.

At the March meeting, 1880, Bro. D. C. Culbreth was licensed to preach. And Bro. John A. Summey was ordained in this church October 13, 1886.

#### NEW FRIENDSHIP.

This church is about four miles south of Winston-Salem, and was the outcome of work done there by Elder Wm. Dowd, who moved into the neighborhood of Abbott's Creek. And while he was pastor at Abbott's Creek, Jamestown, and probably other churches, he was also preaching at a point known as "Charles School House" and sometimes as the "School House near Bro. John Charles." This place was a short distance east of where New Friendship church now stands.

After preaching there a few years it was decided to constitute the little band into a church. Application was made to Jamestown church through the pastor, Wm. Dowd, for help to constitute, which was granted and the church formally constituted on Saturday, January 27, 1827. Before moving from Moore county Elder Dowd held his membership at Friendship church, and so the new church was named New Friendship.

The church suffered the loss of its early records at the time of the split in 1832. They were carried out "west" and never could be had afterwards.

How long Wm. Dowd served as pastor is not known, but probably till he moved to Tennessee in 1833. Peter Owen was pastor in 1836. The church was not represented in the Association in 1837. There was no pastor in 1838. Josiah

Wiseman was pastor in 1839. From 1840 to 1847, seven years, the church was without a pastor. Since 1836 there have been nine years that the church has been pastorless. In 1848 Alfred Kinney served the church.

Beginning with 1850 Elder Wm. Turner was pastor of the church till his death, early in 1889, except 1869-1871, three years; at his request Elder F. H. Jones was called, and in 1873, when the church was without a pastor. His pastorate covered thirty-three years. Before he died it was in his heart to build a new brick church, but he was called up higher before his wish was accomplished.

He was succeeded in the pastorate by Elder Henry Sheets, who remained nearly nine years. It was during this time that the house was built, as a "Memorial Church" to the late venerable pastor.

Early in 1898 Elder F. H. Jones succeeded to the pastorate; he in turn was succeeded by G. W. Reed.

#### REED'S X ROADS.

The Jersey Settlement church was the first Baptist church constituted in this immediate section of the State, and consequently was the mother of several others, viz.: Fork church in Davie county, and Lick Creek, Tom's Creek, Holloway's and Reed's X Roads, in the territory now embraced in Davidson county.

It has not been ascertained just how early preaching was had at the place where Reed's church now stands, probably as early as 1790. This statement is made in view of the fact that there had been such development of the work that on February 6, 1795, the trustees of Jersey Settlement church secured title by a deed of conveyance to two acres of land from George Reed as a lot upon which to build a meeting house, the purchase price paid being five shillings.

This point was an arm of Jersey church for more than forty years. Finally a Presbytery, consisting of Elders Jo-



siah Wiseman and Barton Roby was invited to recognize the organization as a Baptist church.

The church was constituted on Saturday, the 12th day of October, 1839, with a membership of 25. Paschal Minor was appointed clerk by Jersey church for the occasion. As soon as the church was constituted Richard Owen and Daniel Wommack were elected deacons, who were ordained the next day.

Five ministers have been ordained from the membership of this church, viz.: Daniel P. Morris, probably in August, 1841; Azariah Williams, October 13, 1844; Aaron Yarbrough, June, 1862; John A. Cornish, December, 1862, and Jeff Lanning, March 31, 1895.

The following have served as deacons up to 1871: A. R. Craver, James Cornish, Isaac A. Park, Alfred Wood and J. H. Owen.

In 1871 a building committee was appointed to superintend the erection of a new meeting house, which was built that year.

From the time of its constitution the church has been served by eighteen pastors, as follows: Josiah Wiseman, three years; William H. Hamner, two years; William Turner, three years; Azariah Williams, ten years; Amos Weaver, one year; William Lambeth, three years; J. B. Jackson, three years; Aaron Yarbrough, three years; Pinkney Oliver, two years; E. Allison, two years; H. Morton, three years; John F. Redwine, four years; Henry Sheets, seven years; Thomas Carrick, six years; J. M. Hilliard, two years; J. M. Bennett, three years; John R. Miller, was pastor eight years. S. D. Swaim has just accepted a call (early in 1906) to the pastorate. This church has a High School under its control, which will accomplish great good. The church now has an enrollment of 171.

PINE MEETING HOUSE.

Just at what time preaching was first had at this place is not now known. It was most likely some time before the year 1800. The records show that as early as 1803, Benjamin Abbott, in consideration of five pounds (\$25), made a deed of conveyance to a two acre lot, upon which to build a meeting house, to a board of trustees, consisting of Robert Bradshaw, Richard Barnes and Benjamin Abbott.

This board represented four denominations, viz.: Lutherans, Presbyterians, Baptists and Methodists, "known and distinguished by the name of the Revival Congregation." <sup>9</sup> Whether some of them worshipped as organized churches, I am not informed. The Baptists had no church organized till about thirty years after this. Fork Church set off an arm here previous to the constitution of the church.

Early in May, 1837, the mother church granted letters of dismission to Elisha Nunnally, Elizabeth Nunnally, Richard Barnes, Fanny Barnes, Nancy Barnes, Martha Hodgins, Ferabee Lookingbee, Wiley Coats, Thomas Hartley and Zilpha Hartley, to become a constituted church.

Elders Joseph Pickler and Josiah Wiseman, pastors of Fork and Jersey churches, respectively, were invited as a Presbytery to recognize the newly constituted church.

On the 17th day of May, 1837, they were constituted a Regular Baptist church.

At the June meeting the new church called Joseph Pickler to be their pastor, who continued with them three years. In

---

<sup>9</sup> "Known and distinguished by the name of the Revival Congregation." What could have prompted them to place this sentence in a deed of conveyance! Lutherans, Presbyterians, Baptists and Methodists, so proud of the fact that the congregation to which they all belonged, was not only known as revivalists, but "distinguished" as such.

We know that that was the time of the Great Revival, 1800-1803, that carried the people before it. This congregation was Apostolic in that it had revivals, and wanted future generations to know it, and made provision against a possible contingency, that should any part or parcel of the several congregations become opposed to revival measures they would not be like them nor have any title in the lot conveyed by deed to this distinguished revival congregation.

1840 Elder Josiah Wiseman was called and served four years. In 1845 the church was pastorless and remained so till 1848, when Elder C. W. Bessant had charge one year. The church was during 1849-50 again without a pastor.

Since then the following have served as pastors: Azariah Williams, Benjamin Lanier, Aaron Yarbrough, C. W. Bessant, E. Allison, H. Morton, Wm. Turner, Henry Sheets, J. M. Bennett, Thomas Carrick, and Jeff Lanning. S. D. Swain was called to and accepted the pastoral relation in January, 1905.

This church has a High School, which is doing fine work and is well attended.

The church has been noted for its large congregations. It is the strongest church numerically in the association, and at one time supported preaching two Sundays in each month.

#### THOMASVILLE.

This church has had a varied experience in its history. The date of its constitution has been lost from the old record, as it has not been well preserved. The first record in the old book is quoted: "There was no regular meeting from the 17th day of August, 1859, until the Saturday before the 2nd Sunday in April, 1869."

The church was received into the fellowship of Liberty Association August, 1859, with the following delegates: Aquila Jones, John Hudson and S. M. Dossett (Dorsett). At this meeting it reported nine members, with John Mitchell as pastor. At that session it was "Agreed that the funds in the hands of the former treasurer of the Association be divided between the church at High Point and Thomasville."

Since the constitution there have been eight years that the church reported "No pastor," viz.: 1874, 1875, 1885, 1889, 1891, 1895, 1898, 1901. In 1899 the church did not report at all to the Association.

The church beginning with a membership of nine, never reached forty-four but one year, 1888, during the pastorate

of J. N. Stallings. In 1870 it reported only fourteen members. A general average of membership from the beginning till now would be about thirty.

The following ministers have served as pastor since John Mitchell in 1859: J. B. Jackson, 1860-1866; J. B. Richardson, 1868-1869; P. H. Fontaine, 1870; F. M. Jordan, 1871-1873; J. J. James, 1876-1877; J. B. Richardson, 1878-1883; H. Morton, 1884; J. N. Stallings, 1886-1888; C. G. Wells, 1890; J. M. Hilliard, 1892-1894; W. H. Rich, 1896-1897; C. A. G. Thomas, 1900; J. B. Richardson, (supply) 1902.

Pastor Geo. P. Harrill began work with the church January, 1903. The church last year reported a membership of forty. It is now perhaps in better condition than ever before in its history.

The Liberty Association met with this church in 1863, the only time it was ever held with the church.

#### PIERCE'S CHAPEL—NOW JACKSON'S CREEK.

Soon after the close of the Civil war, Elder Benjamin Lanier was solicited to preach in an old log meeting house, known as Pierce's Chapel in the western part of Randolph county, near the head of Jackson's Creek. The house had been built by the Wesleyan Methodists, but inasmuch as the organization had become extinct, the house was tendered Elder Lanier if he wished to organize a Baptist church there. After he had preached there a few years it was decided to constitute a church. Elders Benjamin Lanier, A. P. Stoker and John Snider were invited to recognize the new church, which took the name of Pierce's Chapel. The church was constituted on the third Sunday in April, 1871. At the same time Richard Snider and Farley Cody were ordained as deacons, and John H. Pierce was elected clerk.

The church was received into the Liberty Association the following August, reporting a membership of thirty-eight, nineteen of whom were lately baptized.

Elder Lanier continued as pastor of this church until Octo-

ber, 1879, when he was so sorely afflicted with rheumatism that he was forced to resign the pastorate. In 1880 Elder A. P. Stoker was chosen pastor and continued till 1888. He was succeeded by H. Morton in 1889. He remained with the church five years. He was succeeded by Lee W. Harris, who remained three years. In 1897 the church extended a call to John R. Miller. Mr. Miller remained with the church two years. John A. Summey was then called and served for three years, till 1901. Pastor L. G. Lewis was then called and is still serving.

#### NAME CHANGED.

About 1882 Missionaries of the Wesleyan church came and claimed the property known as Pierce's Chapel. The Baptists at once vacated the house and in about three years time a new house was built about two miles from the old one and changed the name to Jackson's Creek.

#### MARION.

Elder Benjamin Lanier did the work that led up to the establishment of the church. Liberty set off an arm here. The first record of such fact was made in May, 1840. Regular services were kept up till April, 1841, when a petition was sent to the mother church, praying their consent to be constituted into a church, which request was granted.

Elders Benjamin Lanier and Eli Carroll were invited as a presbytery to recognize the church about to be constituted. There were 45 constituent members. The organization was effected August 1, 1841.

It is rather strange that the church never got above 50 members but one year. From 1845, it began to decline in numerical strength, and never had as many as 40 after that year.

The following named ministers have served as pastor: B. Lanier, Wm. Turner, Peter Owen, W. H. Hamner, A. Williams, Robert Gourley, Wm. Lambeth, John A. Cornish and J. B. Jackson. Some of these served two or three times.

W. H. Hamner was the last pastor, up to 1877. A Williams was pastor twice, and served about 12 years. Mr. Hamner served some 7 or 8 years.

Since 1877, the church has been supplied by missionaries of the Association or pastors, who served in connection with other work. The following have supplied: Henry Sheets, D. C. Culbreth, B. F. Copple, John A. Summey, Thos. Carrick, John R. Miller and J. D. Newton.

There have been no additions to the church for many, many years, and the last report, 1902, there were only five members. The decrease has been gradual ever since 1845.

#### LEXINGTON.

Lexington was one of the county towns in the State in which the denomination was tardy in establishing a Baptist church. Some of the other denominations had well established congregations here long before.

It is stated that some time previous to the Civil War the Baptist State Convention sent Elder Bryan here to preach once a month with a view to constituting a church, but there was little to encourage, so little, in fact, that Mr. Bryan abandoned the undertaking.

From that time till 1879 preaching by a Baptist minister was of rare occurrence.

In that year the author, as missionary of the Liberty Association, was passing through Lexington on a missionary tour, and was hailed almost in front of the site where the Baptist meeting house now stands and was urged to spend the night in town and hold some sort of religious service. That night a plain, simple prayer meeting was held in the residence of Brother Moses Lamb, in the house immediately north of the present edifice, with six or seven persons besides the family. This little service was the germ that developed into the present substantial building and large congregation.

After this the missionary was kindly tendered the use of



the Presbyterian church in which two or three sermons were preached. Then it was decided to hold the services in the court-house. After a few months Elder J. B. Richardson was invited to assist in holding a series of meetings. There was some talk then of organizing a church, but for some reason the project failed.

In 1881 Elder S. F. Conrad was engaged to take charge of the work. His first visit was made in April of that year, preaching monthly to small congregations. On the first Sunday in May a Sunday school was organized, with J. J. Hankins as superintendent, followed by R. T. Hammer—who was succeeded by Capt. C. W. Trice, who held the office till recently—some fifteen years.

July 3, 1881, (first Sunday) the church was constituted with 18 members, the Presbytery consisting of Elders W. H. Hammer, J. B. Richardson and S. F. Conrad, assisted by Prof. H. W. Reinhart.

The lot on which the present edifice now stands was secured that year. In December Pastor Conrad, assisted by Elder N. B. Cobb, held a series of meetings, which resulted in seven accessions to the church. These were baptized December 15, and were the first ever baptized into the fellowship of the infant church.

In 1883 Elder S. H. Thompson was called to the pastorate and in that year the house was built, the first service being held in November.

Mr. Thompson was followed by Elders L. E. Duncan and P. O. Duncan, respectively.

In 1887 Elder Thomas Carriek was called to the pastoral relation. His was the longest in the history of the church, remaining till 1895. During his ministration the church increased in membership from ninety to one hundred and seventy-two.

He was succeeded by J. H. Lamberth, who preached about two years, till his death. W. H. Rich was called in 1900

and at once entered upon the work. It was during his pastorate that the house was enlarged at considerable cost. While his connection with the church was short (about two years) it was strikingly aggressive.

Then pastor W. A. Smith began his work with the church in March, 1902. The church is stronger to-day than ever before, supporting the pastor for all his time.

#### OAK HILL.

This church is about four miles east of south from Thomasville. The work was begun in Welborn's School House, by the author, on the fourth Sunday in February, 1882. From that date forward, regular monthly appointments were kept up, till the church was constituted, October 12, 1884. That morning fourteen people were baptized. These were the constituent members. The following named ministers served on the Presbytery: William Turner, W. H. Hammer, S. H. Thompson and Henry Sheets.

Henry Sheets was called as pastor of the new church. J. G. Welborn and M. F. Underwood were elected to the office of deacon and set apart. Mr. Underwood was also elected as clerk—which have filled the offices to which they were elected to the present time.

The following pastors have served since the first: S. H. Thompson, P. H. Pernell, John A. Summey, H. Morton and J. D. Newton.

The membership, many of whom have died or moved away, leaves the present number about 22.

The church is now without a pastor.

#### SUMMERVILLE.

This church was constituted July 6, 1873. Elders A. P. Stoker and John P. Styers served as the Presbytery. Mr. Stoker was called as the pastor of the church and continued without interruption till 1887—14 years. He was succeeded by Elder John A. Summey, who remained four years. Mr.

Stoker was recalled, followed by G. W. Henderson, M. J. Leach, L. G. Lewis and, as the church failed to report, the present pastor is unknown.

L. A. Tysinger, W. S. Adderton, A. P. Stoker, Franklin Davis and Miss Mary Rogers have served as clerks.

This church was received into the Liberty Association at the session held at Muddy Creek, August, 1874, with a membership of thirty-seven. John Bean and George Frank were the Messengers.

In 1892 this church reported a membership of 124.

When Denton church was constituted, it drew heavily upon this church, from which she has never recovered the financial or numerical strength she possessed before.

#### DENTON.

This church is situate in the southwest portion of Davidson county, in the village of Denton, from which it derives its name, and is nearly two miles west from the place where old Tom's Creek church once was.

Preaching was begun here early in the year 1890. After Tom's Creek ceased having preaching at the old place an effort was made to move the old organization to Denton and continue as Tom's Creek church, but for reasons which existed in the public mind at the time, it was found that this plan could not be carried out. It was then decided to call a presbytery and acknowledge the dissolution of the old church, which took place on August 30, 1891. Thus Tom's Creek church became extinct.

Immediately the same presbytery served in the constitution of the Denton church, with a membership of 38, composed in part of the members formerly belonging to old Tom's Creek.

Elder H. Morton was then chosen pastor. Following his pastorate there were Elders H. Morris, John A. Summey and Jeff Lanning. Elder J. M. Bennett served the church two years. Jeff Lanning was then called and is now the pastor. The church now has a membership of 90.

The deacons of this church at the time of its constitution were Robert Tysinger, J. A. Snider and A. J. Buie.

#### BAPTIST ORPHANAGE CHURCH.

This is a Baptist church just like any other of the same order, save that it is composed of the officers of the institution and the children belonging thereto, that have made a profession of faith.

There had been preaching there pretty regularly from the establishment of the institution by the Baptist ministers living near or those who visited the institution from time to time. This work was voluntary on their part. This was kept up till the author, under appointment of the State Mission Board, began work in February, 1888, and continued in this capacity for twenty months. During this time, Monday morning, 10 o'clock, June 4, 1888, when he administered the ordinance of baptism to fourteen orphans, seven boys and seven girls, the first ever baptized, belonging to the orphanage.

There was no church constituted here until April 28, 1891. The following named brethren have served as pastors, viz.: J. D. Newton, J. M. Hilliard, S. W. Hall, W. H. Rich, C. A. G. Thomas and Geo. P. Harrill. Mr. Harrill is now in his fourth year with this church.

The church reported last year a membership of 166. Of this number there are perhaps not more than ten or twelve adults, the rest being orphans. The property of the membership is supposed to be worth \$5,000 or \$6,000 all told; yet this church is probably leading all the Baptist churches in North Carolina in contributions to the Lord's work, when we consider financial ability from a property standpoint.

#### RICH FORK.

This church is located about three miles southwest of Thomasville, near the home of the late J. H. Mills. It was mainly through the influence and effort of Mr. Mills that the

church was established. It was constituted December 30, 1884. The presbytery was composed of Elders H. Morton, S. H. Thompson, Landon E. Duncan and W. H. Hamner.

Eighteen were enrolled as constituent members. H. Morton was the first pastor and remained one year. He was followed by Henry Sheets, who remained over three years. In 1889, the church was without a pastor. J. D. Newton was pastor in 1890. John A. Summey was with the church 1891 and 1892. J. D. Newton again in 1893 and 1894. Jeff Lansing was pastor in 1895. In 1896 the church was again without a pastor. H. Morton was recalled in 1897 and continued two years. John R. Miller was called in 1899 and has served the church since, till two years ago.

The church has had three clerks: W. S. Kanoy served from the constitution of the church to 1882; Joe F. Clinard was then elected and served till 1902. T. H. Small was elected to succeed him, and is the present clerk.

#### PINEY GROVE—NOW WALLBURG.

There had been preaching at Piney Grove School House for many years by ministers of different denominations, somewhat irregularly, until Elder J. N. Stallings, during his pastorate at Abbott's Creek began to preach there early in the year 1891, and kept up monthly appointments till the fall of that year, when he conducted a series of meetings. As a result, a move was made which resulted in the building of a meeting house.

Preaching was kept up and on Sunday, the 4th day of September, 1892, fourteen members of Abbott's Creek and New Friendship churches, with letters, were constituted into a church, Elders J. N. Stallings and Henry Sheets serving as the presbytery.

The first business meeting was held immediately after the constitution of the church, when Elder Stallings, who had been serving as missionary, received an unanimous call to the pastorate of the church.

At the same time brethren C. C. Smith and P. N. Mot-singer were elected to the office of deacon and ordained.

On the third Sunday in October following a large Sunday school was organized, with C. M. Wall as superintendent.

A protracted meeting of unusual interest was held in November of that year, at the close of which a large number were added to the infant church.

Elder Stallings continued with the church till July, 1893. Elder Henry Sheets was called to succeed him and began work January, 1894, and has continued till the present time. The church has not grown as rapidly from a numerical standpoint as some others, but in average attendance upon the services and contributions for the support of the Gospel it ranks higher than many of our country churches.

In 1903, the Liberty Association established a High School which was located in the village of Wallburg. It is increasing in usefulness every year.

#### STONER'S GROVE.

During the years 1898 and 1899 Elders J. M. Bennett, John R. Miller and W. H. Rich preached, each as he had opportunity, at Fairmont School House, near where the new meeting house was soon afterward erected.

There were several members of Holloway's church living in the community and for their convenience Holloway's church set off an arm here, and in January, 1900, Elder Jeff Lanning was engaged to preach regularly once a month.

In a short time it was determined to constitute a church at this point. Elders Jeff Lanning, John A. Summey and W. H. Rich were invited to be present as a presbytery. On the first Sunday, March 6, 1900, the church was constituted. At the same time three deacons were elected and ordained. The church also extended a call at the same time to Elder Jeff Lanning to become pastor. On the following night the church had a called conference and appointed a building committee,



and work was at once begun to build a new house. Services were first held in the new house in May, 1901.

This little band was constituted with a membership of twenty and has grown in four years to fifty-one. It is a right active little body, but its territory is somewhat circumscribed by Abbott's Creek and the Yadkin river. Mr. Lanning is still the pastor.

#### TAYLOR'S GROVE.

The first work done at this place was by Elder John A. Summey. It was soon developed, so that it was decided that a church should be organized.

For that purpose, the following named Elders were invited (at a union meeting held there) Thomas Carrick, John A. Summey, Geo. W. Henderson, Lee W. Harris and John R. Miller; and Deacons James Smith, P. M. Snider, J. A. Carrick, B. C. Cole and J. A. Kinney. The church was constituted September 29, 1901, with a membership of 17. John Rogers and A. H. Michael were chosen and ordained deacons, and C. L. Bailey clerk. The church, though few in numbers, has built a most substantial house of worship. It now has a membership of 21. Elder Jeff Lanning is now pastor.

#### MT. LEBANON.

Work was done at this place a short while before the church was constituted and known as Welch's School House. Finally it was decided to constitute a church. Elders G. M. Webb and John A. Summey met the people on Thursday, August 23, 1893. Elder Webb preached a sermon from Matt. 16:18. Afterward they were duly constituted into a church, composed of five males and nine females. J. G. Parks was made clerk. Elder John A. Summey was called as pastor. After two years, he was succeeded by Elder George L. Merrell. He was followed by Elders Lee W. Harris, John R. Jordan and L. G. Lewis. The church has been without a pastor for some time.

#### CENTER CROSS.

This church is situate in the extreme southwestern part of Randolph county. Elder M. J. Leach did the first work at this place and was instrumental in the establishment of the church.

The Presbytery consisted of Elders James Jordan and M. J. Leach. There were fourteen members at the time of constitution. Elder Leach was called as pastor. He served two years. He was succeeded by Elders Summey, Jeff Lanning, then M. J. Leach again. Elder Lee W. Harris is the present pastor.

#### MAPLE SPRINGS.

The exact date of the constitution of this church could not be obtained, but the best information obtainable says it was about 1888. Elders James Jordan, Oscar Haywood and M. J. Leach constituted the presbytery.

The deacons were James Harper and Noah Freeman. This work at first was an arm of old Dover church, and is 14 miles south of Asheboro, and two miles west of the railroad.

The pastors have been: first, M. J. Leach, three years; G. W. Henderson, ten years; and W. A. Barrett, two years.

The church was received into Liberty Association August, 1895, with a membership of twenty-eight. In 1900 the church reported by letter a membership of thirty-five. Since which date, no report has been made.

#### HULDAH.

This church is located nine miles southeast of Asheboro, and about one-fourth mile from the depot on railroad. The first preaching in this community by a Baptist minister was done by Elder M. J. Leach, in a school house, April, 1896. He kept up once a month preaching till fall, when a series of meetings were held, after which a presbytery was called, consisting of M. J. Leach, Jeff Lanning and John A. Summey. Seventeen members of Center Cross, bearing letters of

dismissal for the purpose, were constituted into a church in November, 1896.

Elias Moore, Alvis Bean and G. H. Bean were chosen deacons.

The following ministers have served as pastors: Jeff Lanning, three years; M. J. Leach, two years, and Lee W. Harris, one year. The church now has for pastor Robert Hall.

#### GRAVEL HILL.

This church is situate in the extreme southwest portion of Randolph county. A house of worship was begun in the spring of 1901, Bro. A. A. Loffin donating one acre of land on which to build the house.

In November, 1901, a meeting of unusual power was held in the new house. This meeting was held by Bro. L. G. Lewis, who had been preaching at this point. During the progress of the meeting, November 21, 1901, Elders Jeff Lanning and Henry Sheets sat as a presbytery, and the church was constituted with a membership of thirteen.

Bro. William A. Russell was, at the same time, elected a deacon.

On Sunday, November 24th, Bro. Martin Russell was elected clerk. L. G. Lewis was elected pastor, and served one year. He was succeeded by Jeff Lanning, and he by Henry Sheets. Bro. William D. Loffin was elected and ordained a deacon in September, 1903. The church now has thirty-five members.

#### ASHEBORO.

This is the county seat of Randolph. For some reason, this point had never been cultivated by the Baptists, except, some time previous to 1902, Elder O. L. Stringfield went there and held a meeting of days. This perhaps led to organic work, when Elder J. D. Newton visited the place and at the residence of Bro. G. W. Berry, a small church was organized November 29, 1902, and soon after this, August, 1903, the new church was received into the Liberty Associa-

tion. For two years the church was without a pastor. In the fall of 1906 the church extended a call to Elder Henry Sheets, who began work there in November of that year, preaching one Sunday in each month. The church has purchased a desirable lot and contemplates building at an early date.

## CHAPTER XI.

### CHURCHES THAT ONCE BELONGED TO LIBERTY ASSOCIATION, BUT HAVE SINCE GONE TO OTHER ASSOCIATIONS.

Salisbury.  
Greensboro.  
Clemmonsville.  
Pleasant Grove.  
Kernersville.  
Big Creek—now El Dorado.  
Jamestown—now High Point.

#### SALISBURY.

This church was received into the Liberty Association at its session in August, 1850, with a membership of fifteen, with J. B. Solomon, as pastor. As to how long the church had been constituted when it made application to the Association for membership, is not known to the author. The Messengers when the church came to us were: William Lambeth and John A. Wierman.

The next year Mr. Solomon was pastor, with an enrollment of forty-one members, twelve of whom had been baptized that year. In 1852, B. Lanier was pastor. The next year, R. H. Griffith was pastor, and the church had fifty-seven members, twelve having been baptized this year. The church was then without a pastor for two years. In 1856, J. C. Averitt was pastor, and 1857 William Lambeth served the church. From this date to 1872, when the church was dropped from the roll, they never had another pastor. The membership reported in 1867 was fifty.

The church then, soon after having been dropped from our roll, went into the South Yadkin Association.

GREENSBORO.

This church was received into the Liberty Association August 22, 1856. It then had a membership of thirty-two. It was represented that year by Jonas Lineberry, John Ingold and Benjamin Churchill.

O. Churchill was pastor.

In August, 1857, we find: "On motion, the Association recommended the Greensboro church, worshipping at Cumberland, to purify themselves; and we tender the services of Elder A. Weaver, if requested, to aid in the same."

This year the church had no pastor. The Messengers to the Association were Jonathan P. Ingold and Benjamin Churchill. They reported a membership of nineteen.

In 1858, a committee was appointed to visit the church and report at the next Association. But it seems there was no report made, and in 1859 the church was dropped from the roll.

CLEMMONSVILLE.

This church was first known as Muddy Creek, which old church had its beginning at the old place about two miles east of south from Clemmons ville.

At this old place there was once an old Baptist church, which had become extinct. The following is a bit of history concerning early work of this old place: About 1781, Abram Douthit and others came from Maryland, among whom were some Baptists. At first they held their meetings in the homes of the brethren, going from place to place, till about 1814; when, on one occasion, they met for services at the residence of Zeddoch Jarvis, where and when they "washed feet." On this particular occasion, the house was so crowded that they decided to build a meeting house of logs.

As to when the church was constituted, or as to the numerical strength of the church at any period of its existence, there is no data.



Elder Peter Potts was the first Baptist preacher at this place. Nehemiah Cooper was another of the early preachers here. Later on, Marcus May and Barton Roby, both held revival meetings with the church. Elder W. H. Hamner was one of the last preachers at this old church.

On account of removals, the church "went down" some time prior to the Civil war. There was no "split" in this church.

From the time that the old organization became extinct, there was little preaching here, till sometime during the year 1863, Elder John A. Cornish began regular work at this place, during which time he held a very successful revival and baptized twenty-six. Soon thereafter, assisted by Elder Aaron Yarbrough, he constituted a church February 3d, 1866.

The new organization was named Muddy Creek. Elder Cornish was called as pastor and continued about one year, making about four years service here. The church was prospered and increased in numerical strength.

Mr. Cornish was succeeded by Elder Pinkney Oliver, who remained ten years with the church. The growth, it is said, was slow, but permanent.

In 1874, the church took into consideration the building of a new house and of removing to Clemmons ville as a more suitable location. Both of which was done. After the completion of the house, Pastor Oliver resigned, being succeeded by Elder W. Green Brown. In 1884 he resigned and the church called Elder Wm. Turner. During the latter part of Pastor Brown's and the first of Pastor Turner's ministry here, the Sunday School reached high water mark.

Elder S. F. Conrad was called and began work here in February, 1887. At the May meeting of this year, the "church decided by a large majority" to change the name from Muddy Creek to that of Clemmons ville.

The Clerks of the church have been David Essex, C. A. Brindle, James E. Craver, Chas. E. Idol and A. J. Essex.

The Deacons have been David Essex, Joseph Craver, Benjamin Doty and T. D. Cooper.

In 1887, the church paid its pastor \$100.

At the session of the Association, August, 1889, the church called for a letter of dismission to join the Pilot Mountain Association. At this time the church numbered 124. S. F. Conrad was pastor.

#### PLEASANT GROVE.

This church is located at Randleman, a thriving manufacturing town on Deep River, Randolph County.

About the year 1880 the author, as missionary of the Liberty Association, went to this place and preached for several months, until such interest was awakened as to cause a few Baptists there to move for the erection of a house of worship. Chief among these was Mr. J. T. Bostick, who took an active leading part in the work, and on whose shoulders the work largely rested. Before the missionary ceased visiting this point he had secured the donation of the most desirable lot in town, upon which to build, and a subscription of one hundred dollars toward the erection of a house. Later on, a presbytery consisting of Elders J. B. Richardson, H. Morton and A. E. Kitchen, was invited to be present and recognize the new church when constituted, which took place July 26, 1882, with a membership of eighteen. J. B. Richardson was the first pastor of the new church and served till December, 1884. Since then, the following named ministers have served the church as pastor: B. W. Ellington, P. H. Pernell, Geo. L. Merrill, J. B. Richardson, G. M. Webb and Thomas Carrick. At the session of Liberty Association, 1896, the church was granted a letter of dismission to join the Piedmont Association. The church at this time numbered eighty-two.

#### KERNERSVILLE.

There was no Baptist church in Kernersville prior to 1884. About this date, Elder E. F. Baldwin, who, after this, went

as a missionary to Africa, held a meeting in town and some interest was aroused. D. C. Culbreth, a licentiate, began to preach here soon after the meeting held by Mr. Baldwin. He continued only a few months before the church was constituted, which event took place on Saturday, August 30, 1884, with a membership of ten. Elders S. H. Thompson, H. Morton and J. H. Booth constituted the presbytery.

Mr. Culbreth supplied the church a few months, till Elder J. N. Stallings was called to the pastorate. This church united with the Liberty Association August, 1885. Mr. Stallings was succeeded by Elder W. F. Watson. Mr. Watson remained only one year. Elder Henry Sheets was called and continued a little more than eight years. Elders W. H. Rich and W. H. Wilson followed.

During Elder Stallings' pastorate a new brick house was built. During the pastorate of Henry Sheets a fearful cyclone came over the town, Monday morning, August 28, 1893, which utterly demolished the new brick house. In less than four months a new house was erected. The church had grown to a membership of 66, when at the session of Liberty Association, August, 1901, the church called for a letter to join the Pilot Mountain Association.

#### BIG CREEK—NOW EL DORADO.

There are strong reasons for believing that this point was at first an arm of the Mouth of Uwharie church (now extinct); tradition says it was. At first it was known as Coggin's Meeting House. Burrell Coggin, a member of some prominence in the Mouth of Uwharie church, lived in the immediate neighborhood of the arm. He represented the mother church as a messenger to the Sandy Creek Association in 1809 and 1814. The old records could not be procured, hence the date of the establishing the arm is not known, but probably as early as 1800 or 1810.

In April, 1817, Coggin's Meeting House church (or arm, called a church) sent Enoch Crow to Tom's Creek church

to secure the services of Elder James Badgett as pastor of the new church. This was granted, and on the 3d day of May, 1817, Elder Badgett was formally installed as pastor.

In May, 1824, Tom's Creek church received a petition from Big Creek for help to ordain a deacon. Some time between 1817 and 1824, the name was changed to Big Creek, probably at the time it became a constituted church. Whether this church united with the Pee Dee or Abbott's Creek Union Association is not now known, because of the absence of the minutes of the first few years of these Associations.

The church was represented in the Abbott's Creek Union at its session in 1829, with a membership of 47.

But we know that the church divided on the subject of missions, Sunday schools, etc., when the split occurred in 1832, but the body that stood by the work as it had been carried on before, did not join in as a constituent member in the organization of the Liberty Association in September, 1832, neither was it represented at the first session held in November the same year at Jamestown. But joined the Liberty at its session at Holloway's in 1833, with a membership of 24. The messengers that year were Eli Coggin, Matthew Davis and Bryant Ragan.

It is quite probable that Elder James Badgett was the first pastor the church ever had, beginning in May, 1817, but who served after Elder Badgett's pastoral relation ceased till 1837, could not be learned. That year Elder B. Lanier was pastor. 1838, Elder Eli Phillips. In 1840, Elder Eli Carroll. Elder Samuel P. Morton began as pastor in 1843 and continued till 1848—six years. He was succeeded in 1849 by Elder Lanier, who served till 1857—nine years. In 1858 Elder J. W. Littleton was pastor. Elder Alfred Kinney was called and served 1859 and '60.

From that date to 1868, the church seems to have been pastorless. 1868 and '69 Elder A. P. Stoker was pastor.

He was followed by Elder H. Morton, who served three years—1870-1872. Elder James Jordan was then called, and served the flock three years, 1873-1875. Elder Morton was then recalled and served five years, 1876-1880.

Elder U. F. Haithecock was pastor four years, 1881-1884. James Jordan again in 1885-1889. W. M. Thompson was pastor during 1890, when the church reached high water mark as to numerical strength, having 100 names on the record. From 1891 to 1902 the church had for pastors: G. W. Henderson, Lee W. Harris, J. A. Summey, Jeff Lanning and M. J. Leach. This old church had only 19 in membership in 1840, but kept on the upward grade, with some variations, till 100 was numbered; then there was a decline in numerical strength as long as the body remained in the Liberty Association.

The old meeting house had become somewhat dilapidated—a new one was to be built. It was decided to move to El Dorado, some two miles south and build. A neat frame structure was erected at the latter place, and the name changed from Big Creek to El Dorado, in 1885.

The church wishing to belong to an association more convenient, being in the extreme southeastern section of our territory, in Montgomery County, a letter of dismissal was called for in 1902, to unite with the Montgomery Association.

Because of removals from the community and deaths, the church numbered only 37 when it left the Liberty.

#### JAMESTOWN, NOW HIGH POINT.

This church was located on the west side of the old village of Jamestown, situate between High Point and Greensboro, on the Southern Railway, and near Deep River.

There is no data as to when Abbott's Creek began work at this place as an arm, but probably as early as 1800 or soon thereafter.

In those days there were few churches, and consequently many of the members lived at long distances from the church where they held membership, and in order to accommodate these, the church had a number of places where preaching was kept up, and in process of time, some of these arms were constituted into churches. Old Abbott's Creek had quite a number of these places. Jamestown was one of these points. They continued thus to work until June, 1825, when the membership composing the arm, made application to the mother church for letters of dismission in order to be constituted into a regular Baptist church. This request being granted, they were constituted September 3rd, 1825, Elders Ashley Swaim, Christopher Swaim, Michael Swaim and Christopher Vickery constituting the presbytery. In October following Elder Ashley Swaim was chosen pastor. In December Isaac Beeson was chosen clerk. January, 1826, Joseph Armfield and Jesse Field were chosen deacons.

September 13th, 1829, the new church set apart William Burch to the gospel ministry. Thus we see how the infant church was going forward in the Master's Work. The church, however, was not numerically strong—only 32 members in 1829, but they were doing what they could, as they saw duty. Elder Swaim was still their pastor. He began to sow the seeds of discord among the membership. Few men were more bitter than he, against the work of missions, and general development of church work. He would not reason; he would hear nothing except that which suited him. Much of his conduct was unbecoming a Christian, to say nothing of a Gospel minister. He was publicly charged with casting gross reflections upon Baptist ministers in order to destroy their influence, because they stood for order and method in the Lord's work. He declared such to be "hirelings" and refused to publish appointments for them; speaking evil of them in public, as well as private.



Elder William Dowd entered complaint against him before Abbott's Creek church, where he held membership, for gross, immoral conduct, and offered to prove him guilty by church evidence. He used every effort to prevent the church from hearing this evidence, the public mind was impressed that he was guilty, and "the church at Abbott's Creek, of which he was pastor, showed a disposition to protect him in his disorderly conduct." Living witnesses have testified that they have seen him so intoxicated while trying to preach, that he had to steady himself by holding to the "book-board." It is not pleasant to relate such things. It is done only to show how the chief leader in the split in this section demeaned himself as a minister. He was the pastor who used his influence to wreck this once prosperous and happy little church. When the test came, he carried every member of Jamestown church with him save nine. These nine, including Elder Wm. Burch and wife, were promptly excluded from the fellowship of the church for "disorderly conduct," being by them regarded as "disorderly" to favor the great work of missions.

These few invited Elders Wm. Dowd and Eli Phillips to come to them, before whom they laid their grievances, a part of which is given above, who, when they heard it, proceeded in due form to recognize these nine as the true Jamestown church, and recommended them to all churches and Associations as being on gospel ground.

This little band of God's faithful workers, though harassed and distressed on every hand, did not give up, but pressed on in the line of duty, and when the Liberty Association met in Holloway's next year, instead of nine, they numbered 28, 12 of whom had been baptized.

But adverse winds seemed to be against the little flock after this. From this time (1833) up to 1849, they seem to have had no pastor, save for the year 1838, when Elder Enoch Crutchfield served them. All this time the church was losing in numerical strength, till in 1849 they had but 5 members.

In 1850, Elder W. N. Hereford took charge of the church and that year baptized 18. In 1852, J. A. Crouch was pastor. 1853, W. J. Witherington, 1854 and '55, O. Churchill served the church. 1856, Benjamin Lanier. 1857 and '58 the church was without a pastor.

July 23d, 1859, there was a move made to transfer the Jamestown church to High Point, which motion "was carried unanimously."

A conference was held in High Point Wednesday, July 27, 1859, when the name was changed from Jamestown to High Point by unanimous vote.

When the church began work at High Point, there were only 21 in membership, but from that time on, there was a slow, gradual growth all the time from 21 members in 1859, to 140 in 1896.

Elder John Mitchell was recognized as Moderator about the time of the transfer from Jamestown to High Point. Nothing is said about his being pastor; probably he was there as supply.

From 1859 to 1896, the church was without a pastor for at least five years, as reported to the Association.

During the 32 years, the following ministers have served the church as pastor: J. B. Jackson, S. W. Howerton, Wm. Turner, J. B. Richardson, G. W. Harmon, J. K. Howell, J. J. James, S. H. Thompson, J. N. Stallings, C. S. Farris, C. G. Wells, J. K. Fant, R. W. Weaver and M. L. Kesler.

In 1896 the church decided to join the Piedmont Association, which had just been organized, and was more accessible. The church had grown to be a strong body up to the time it left the Liberty.

## CHAPTER XII.

CHURCHES AND ARMS OF CHURCHES IN AND AROUND THE  
TERRITORY OF LIBERTY ASSOCIATION THAT  
HAVE BECOME EXTINCT.

1. Boon's Ford.
2. Mouth of Uwharie.
3. Unity Meeting House.
4. Carraway Creek.
5. Buffalow Creek.
5. Summey's Meeting House.
7. Flint Hill.
8. Hunt's Fork.
9. Ring Hill.

## BOONE'S FORD.

This is a point where Baptist preaching was begun early in the history of the State. It was known as Boone's Ford church. Up the Yadkin river, in Boone Township, Davidson County, there is, near the river's edge, a cave known as Boone's Cave; and in the same community a ford across the Yadkin, known as Boone's Ford, from which, the church (or arm) which doubtless was nearby, took its name. It was in this immediate vicinity, on the Davidson side, most probably, that the father of Daniel Boone lived.

This church, as it was called, was an arm of Old Dutchman's Creek.<sup>10</sup> The mother church extended "arms" to two other points, viz: Mulberry Fields, (Wilkesboro) and Deep Creek.

Daniel Boone's family were members of Boone's Ford

---

<sup>10</sup> Dutchman's Creek church was constituted October 5, 1772, with ten constituent members, with William Cook as their minister. It was a "Regular" Baptist church. On December 12, 1790, the church was re-organized on the same spot and called "Eaton's," which name it still retains.

Church, but Mr. Boone himself never joined the church, but his sympathies were with the Baptists.

The exact location of the church is not definitely known, but Prof. J. T. Alderman, who has given much time and study to Baptist history in this immediate section, is of the opinion "that their place of worship was on the Davie side of the Yadkin, not far from the river toward Jerusalem." And he further adds: "Quite a number of those who took part there were from the Davidson side of the river." These opinions are accepted as being as nearly correct as can be ascertained, with the lights before us.

Just when the work began here we are without knowledge, unless the records taken from old Dutchman's Creek—the mother church—furnish the data.

Believing that the most interesting way to present this history is to transcribe all the records known in regard to this organization, we here reproduce it:

SEPTEMBER 19, 1773.

At a meeting held at Boone's Ford on the Yadkin, there were added unto the church four by baptism. Their names were: Nicholas White, Hannah Lewis, B. . . . . Canady, Leah Garrowood, 19 in the whole.

From the above, it will be observed that "four were added unto the church." The arm was set up before this time. Also the "four added" made the total membership 19.

MARCH 20, 1774.

"There were added to the church fifteen members by baptism, their names were: Thomas Turner, John Turner, Thomas Adams, Richard Barnes, George Parks, Thomas Brisco, Wagstaf Canady, Daniel Lewis, Isaac Eaton, Sarah Turner, Catharine Turner, Ann Turner, Unity Haden, Agnes Parkes.

These were all received and baptized by Rev. John Gano at Boone's Ford."

This gives us another glimpse at John Gano, which is had nowhere else.

APRIL 19, 1774.

At Boone's Ford there were received twelve members by baptism: Richard Brown, Edward Turner, John Adams, William Paterson, Elias Dehart, Milliard Crane, Charity White, Jane Clubb, Rachel Brown, Elizabeth Osborne, Catharine Pool, Ann Turner.

JULY 1, 1774.

Rev. John McGlamry was appointed to preach at Jonathan Boone's.

SEPTEMBER 17, 1774.

Received at Boone's Ford six members by baptism and one by letter.

Their names were: Samuel Freeman, Adam Butner, William Durham, Mary Roberts, Sarah Drake, Hannah Hunt, Rachael Brown, also Jemima Mearil (Merrill) and William Halden (Haden) by letter.

AUGUST 2, 1776.

\* \* \* \* \* "Bro. Harman Butner being under dealing by our brethren at Boone's Ford, his crime being grievous, the brethren thought fit to cite him to the mother church; he failed to come. The brethren reported his crime and they thought him worthy of excommunication. He being out with the soldiers, the time of execution was not appointed."

SEPTEMBER 6, 1777.

"A petition from the branch (arm) of this church at Boone's Ford for a constitution was considered. John Ervin, Isaac Eaton and Benjamin Martin were appointed to enquire into the principles and standing of the branch and make report to the church."

OCTOBER 15, 1777.

"The petition from Boone's Ford for a constitution was granted."

MAY 8, 1778.

"The brethren at Boone's Ford gave up their grant of constitution. Rev. William Cook was called to the pastoral care of Dutchman's Creek church, and it was agreed that he should divide his time with the church here and Boone's Ford."

JULY 3, 1778.

"The next thing was to raise a bounty for our minister. A subscription was circulated for this purpose. The privilege was granted Boone's Ford to excommunicate members."

The above record has been given, both for the history, and to show how our brethren did business one hundred and twenty-five years ago.

There is no record given, stating when the organization ceased to exist.

The following from the old Jersey record throws some light on the subject:

MAY 21, 1785.

"The church met and opened a door for experience.

Joshua Pain (Payne) and Susannah Pain joined the church, being members of Boone's Ford church when it broke meeting."

It is understood that "broke meeting" means that the arm disbanded some time previous to May, 1785.

This is, perhaps, all that can be had, giving any account of this organization.

MOUTH OF UWHARIE.

The name seems to locate the church, which is thought to have been on the east side of the river near its junction with the Yadkin.



It is not known who begun the work at this place, or at what date it had its origin.

Abraham Marshall, son of Daniel, writing in the Georgia Repository in 1802, concerning his honored father, said in part: "Under the influence of an anxious desire to be extensively useful, he proceeded from Virginia to Hugwarry, in North Carolina; where his faithful and incessant labors proved the happy means of arousing and converting numbers."

Mr. Marshall was evidently mistaken about his father going to this church. At the time when he wrote, it must have been between 55 and 60 years after his father came to North Carolina. His father remained here but a few years and perhaps the son was quite small, when the father left for South Carolina, and recollected of hearing "Hugwarry" referred to as a church where the father visited and preached; for his father accompanied Mr. Stearns to Sandy Creek and he and his wife were constituent members of the newly constituted church.

We do know that such interest had been developed at Abbott's Creek, that the elder Marshall went and preached there, when in the first half of 1758, a church was constituted and he ordained pastor, from which place he removed in a few years to South Carolina.

Uwharie must have been an arm of Sandy Creek, or of Forks of Little River in Montgomery, which was constituted about 1760, for Uwharie was not constituted till 1780, when most probably it united with the Sandy Creek Association. But of that we are left to conjecture, as the records of this body were burned in 1816. After the destruction of these records, no data could be obtained further back than 1805. The report that year says "Uwharry" was represented in the Sandy Creek Association by Isaac Galloway and William McGregor, as messengers.

In 1807, the church is enrolled as "Mouth of Uwhary," with John Stuart as messenger.

Below we give the record concerning this church:

1809. Mouth of Uwhary—Burrel Coggins, John Wilson.

1810. Mouth of Uwhary—Peter Miller, John Russel, Pleasant Epps.

1811. Mouth of Uwhary—Elder B. Solomon, John Mabry, Isaac Galloway.

1812. Mouth of Uwhary—John Pickler, Stephen Smart.

1814. Mouth of Uwhary—Elder Bennet Solomon, Burrel Coggin, Bartlett Huckabee.

1815. Mouth of Uwhary—Elder Bennet Solomon, John Russell, Gabriel Russell.

After this date the church never reported any more, as the Pee Dee Association was formed out of churches on the west side of the Association and most probably this church went into the new body. But as no record or minutes of the early sessions of this body could be obtained, it is not known how long the church maintained its existence.

The above records are the latest obtainable concerning this church. Mr. Benedict says the church had a membership of 119 in 1780. It must have been strong, as an arm to have enrolled so many members at its constitution.

In December, 1791, this church was enrolled in the old Yadkin Association. "Mouth of Hugwary" at this session was represented by William McGregor, Turner Harris and Isaac Galloway.

This was evidently at one time a strong church, and it is regretted that we cannot know more of its history. There were three preachers who had their membership with this church, probably at the same time, viz: William McGregor, Bennet Solomon and John Wilson. We find the following in the record of Abbott's Creek church:

"Oct., 1790. Sent Haman Miller to Hugwary to aid in the ordination of a deacon."

"Dec., 1815. Abbott's Creek sent to "Mouth of Huary for help to ordain a deacon or deacons."

This is about all that can be found recorded concerning this once flourishing church.

## UNITY MEETING HOUSE.

This Meeting House was situated in the western part of Randolph County, not far from the county line and between the headwaters of Jackson's Creek and the Uwharrie River. It is one of the oldest preaching places in all this section of country.

Abbott's Creek church makes this record:

"October, 1799. Bros. Pope, Vickery and Thomas appointed as delegates to our Association (Sandy Creek) at Unity Meeting House, Randolph County."<sup>11</sup> Here is a point where an Association was held, nine years before Jersey established an arm at Tom's Creek, and is only eight or ten miles northeast of the latter place.

This point must have been cultivated, either by Abbott's Creek or Mouth of Uwharrie, as these points had been established many years before the date mentioned above.

It seems to have had considerable prominence in its day, as a fairly good house was built, which, finally became dilapidated and was torn down some twenty or more years ago.

It finally became an arm of Tom's Creek church, as the following records seem to indicate:

"Saturday, March, 1823. We, the Church of Christ at Tom's Creek, met in conference at Union Meeting House—(the place is now known as "Old Union.) Inquiry was made for the health of the (church.) Union found. Doors of church opened for the reception of members."

When the organization ceased to exist, is not now known, But it is probable that it joined with the anti-mission side, when the split came in 1832, and in a few years passed out of existence, as no account of it can be had later than the

---

<sup>11</sup> It may seem a little strange that an old body like the Sandy Creek would meet with an arm and probably a comparatively new place. But the old Yadkin Association was to meet the same year with Jersey church but because they had no house that year, they met with the arm at Holloway's, which was about thirty years before the church was constituted there.

The Abbott's Creek Union Association was organized with the arm at Liberty, four years before the constitution of the church.

date given above, 1823. Our anti-mission brethren preached there occasionally as long as the old house afforded shelter, and it was regarded as belonging to them.

An aged sister gave the author the information, to-wit, that after the split, she attended a revival meeting at this place conducted by Elder Philip Snider and others of his faith (referred to in another part of this book) in which "mourners were invited to be prayed for," and that she was one of the number who went forward.

On one occasion Elder George Pope was preaching a sermon at this church from the words "Contending and Contention." Something said in the sermon greatly offended Daniel Gould, one of his members at Abbott's Creek, who was present, who laid in a complaint against his pastor when he returned. Was he hit?

#### CARRAWAY CREEK.

This was an arm of Abbott's Creek church. Here follows the oldest record:

April, 1784. \* \* \* Church took into consideration the transgression and circumstance of Ann Fields and unites in her excommunication and a declaration to be made next meeting at Caraway."

She was a member of the arm at this place.

January, 1793. "The several arms of this church (Abbott's Creek) have agreed to hold correspondence once a year on the third Saturday of August at the Caraway Meeting House."

March, 1790. "\* \* \* \* We also received a letter from Caraway of some distressed members that formerly belonged to Shedford's Church." (Where was Shedford's? Another preaching place gone down.)

Another record is made of this place, January, 1795.

August, 1805. The church (Abbott's Creek) took into consideration the conduct of three members for open com-

munion and they were censured: Bro. Lamar, Sister Curtis and Sister McDade. We therefore appoint an occasional meeting at Caraway fourth Saturday in August, 1805."

"March, 1809. Caraway meetings held every three months."

This is the last account we have of this interesting point. Its location is not known, but a Caraway Creek in southwest of Randolph county leads to the belief that it was in that section.

#### BUFFALOW, OR BUFFALOW CREEK.

The first mention of this place is found in the old records of Abbott's Creek church, December, 1785, and is as follows: "The church has agreed in calling Bros. Murphy and Davis to look into the abilities of Buffalow for constitution."

It seems that it was an arm of Abbott's Creek at this time. While it is not so stated, it seems, that it was constituted, probably at the time indicated above. This was about three years after Elder George W. Pope came to Abbott's Creek as pastor, and as this point was in Guilford county, the county where his mother came and settled after coming south, it is supposed that through his influence, this place had connection with Abbott's Creek.

In October, 1790, Joseph Cummins was appointed to secure help from his church, or arm, to assist in the ordination of deacons.

Mention is again made of this church in 1804. The church was first enrolled on the minutes of the Sandy Creek Association in 1805. It was reported to the same body in 1807, 1808 and 1809. The number of its membership was never given. It was never reported again, after the date named above, and perhaps became extinct, or dropped out of notice, as Benedict, who visited Abbott's Creek in 1810, makes no mention of it in his history published in 1813.

#### SUMMEY'S MEETING-HOUSE.

As to the location of this house, nothing is known further than the quotation given below. This is another of the preaching places started and fostered by Tom's Creek church. The record follows:

"Saturday before the second Lord's day in January, 1817, the church met at Summey's Meeting-House, on Uwharie. (Uwharie) Conference opened and proceeded, if all (were) well: a union found."

It is cause for regret that these places were not sustained and preaching kept up to this day. In some of these places Baptists are almost unknown.

#### FLINT HILL.

There is nothing known of this place, save one record, but it was one of the points where an arm of Tom's Creek had been planted.

"Tom's Creek, April 19, 1817, \* \* \* church met; petition from Flint Hill handed in and was granted. Appointed Elder Nathan Riley, James Badgett and Alexander Stephens to go to Flint Hill."

Flint Hill. This was most probably in Randolph County.

This was doubtless an arm or preaching place where once Baptists held forth, in Randolph County, or possibly on the Montgomery side of the river, which has long since been discontinued. There is no known record of its location. It was near enough to have official business with Tom's Creek church, which in those times was at no great distance, for they usually called on churches that were reasonably near.

There was a meeting-house by that name about two miles from Saunder's Ford, on the Uwharie, towards Troy, Montgomery County, which went down some thirty or forty years ago, though it was not ascertained whether it was a Baptist meeting-house.

Tradition tells us nothing of the location of these places or who did the preaching which was had occasionally: most likely the pastors of the mother church.



The old church record of Tom's Creek, April 17, 1817, tells us that Flint Hill sent a "petition" asking for helps in the transaction of some church business. It may have been an arm of Mouth of Uwharie church, which was located near the mouth of the river. There is strong ground for believing that nearly all these churches were in southwest Randolph or near the line, and that Elder Eli Phillips supplied for these churches while under appointment by the State Board.

Had all these churches been able to have supported good pastors, what would have been the condition of Randolph County to-day. Great is the pity, for instead of all this being missionary ground, it to-day doubtless would be a Baptist stronghold, wielding a mighty influence for God and His truth.

#### HUNT'S FORK.

Several years after the constitution of the church at Abbott's Creek the second time, (1783), she commenced work at the point named. This was said to be for the convenience of members living at a considerable distance south from the church.

A house was built at this place, which was about three miles north from Thomasville, N. C., where Zion Methodist Meeting-House now stands.

There is no record of work here till December, 1805. This was kept up at irregular intervals till October, 1810, when it was discontinued. Nothing more is heard of it till October, 1822, when a business meeting was held and some business transacted. Abbott's Creek set it off as an arm in October, 1822. During the year 1825 it was constituted as a church, Elders Ashley Swaim, Christopher Swaim, Michael Swaim and Christopher Vickery serving as the Presbytery. In October following it joined the Sandy Creek Association. In the great upheaval it went anti-mission, and in 1837 had a membership of 19. It reported for a few years, but was growing weaker, and in 1850 did not report at all.

RING HILL.

This place was fostered by Tom's Creek church—as the mother. Its location is about two and a half miles east from the cross-roads at the Robert Williams' place, and about thirteen miles south of west from Thomasville, N. C. No dates are obtainable as to when preaching was first had here, but most likely as far back as 1814. The mother church was constituted in 1811. On the 13th day of July, 1816, "a few members of the Ring Hill met together at Ring Hill Meeting-House. After preaching, way was opened to receive members into our fellowship, and sister Patty Write (Pattie Wright) came forward and was received by letter from Abbott's Creek."

Thus we see the arm doing business five years after the mother church was constituted.

There is no information as to when work ceased here. There is strong probability that this interest was moved up to Liberty and merged into that work, as we have records of work there in 1824.

Some of the preachers who labored here were William Sumner, of Tennessee, Jesse Sowel, Richard Wright, Nathan Riley, and perhaps others.

As to the name—Ring Hill—there is a sad tradition. It is said that the Indians took a white man captive, tied him down and stuck his body full of rich pine splinters and set fire to them, and while he was burning they danced around him with the war-whoop. It was reported by one who lived at the place that for many years nothing would grow in the "ring" where they thus danced. This was doubtless a noted place ninety years ago. And did not the people then have good reason for the belief of such tradition? This ring was said to be some twenty-five yards in diameter. It is now grown up in small bushes.

## CHAPTER XIII.

### CHURCHES THAT ONCE BELONGED TO LIBERTY ASSOCIATION, BUT HAVE BECOME EXTINCT.

Tom's Creek.

Stoker's Chapel.

Pleasant Fork.

#### TOM'S CREEK.

There is no record of work done at this place before March 19, 1808. On this date Jersey church<sup>12</sup> set off an arm, known as Tom's Creek, near a small stream by that name. Services were kept up regularly till the church was constituted.

The arm invited Elders John Gilbert and Bennet Solomon to sit with them as a presbytery. The church was constituted on SUNDAY, OCTOBER 20, 1811, with a membership of twenty-five, four of whom were colored people.

As to who served the church as pastor from 1811 till 1832 is not well authenticated, but the probability is that Nathan Riley, James B. Badgett and Jesse Sowel were the pastors who served. Elder Riley, it seems, served the arm while he was only a licentiate, and continued this service for several years. In July, 1817, Jersey church asked for a part of Elder Riley's time, which was granted. From this it would seem that he was still pastor at this date. If Elder Badgett served at all it must have been between this date (1817) and his death in 1827.

In May, 1828, the services of Elder Jesse Sowel were sought and secured. He was pastor at the time of the split

---

<sup>12</sup>The old records of Tom's Creek church state that it was "Swearing Creek church, under the pastoral care of Thomas Durham." As Thomas Durham was pastor of Jersey church, and the church situated near the stream bearing that name, it is most likely true that it was known by both names—"Swearing Creek church" and that of "Jersey Settlement church."

in 1832, about which time it seems his connection with the church ceased.

About 1833 Elder Benjamin Lanier began his pastorate with the church and continued with it for more than thirty consecutive years.

Perhaps few churches have paid as little for pastoral support as this.

December, 1813, this record is found: "Moved, whether it is a duty incumbent on the church to cast in their mite to loose their pastor's hands. Answered, yes." This is the first notice taken, so far as the record shows, of rendering any support to the pastor.

In October of the same year 8 shillings were made up as a fund to aid in printing the minutes.

This church divided at the time of the split in the denomination. At the February meeting, 1832, the separation occurred. Those who stood for missions, Sunday schools, etc., held the old house and church records. Those who went out (or "withdrawed," as given in the old records), built a new meeting-house, nearly three miles away. In the community these two churches were known as "Old Tom's Creek" and "New Tom's Creek."

The matter of separation was discussed for more than a year before the division was finally effected.

To show something of the spirit which prevailed at the time, the following quotations are made from the old church record:

May, 1831, Philip Snider with other brethren, appeared to be wounded with Jesse Sowel, Martha Skeen, James Brown and B. Lanier for supporting the Baptist State Convention. Referred." At the September meeting following the reference of the May meeting was taken up.

"Took the voice of the church to know how many could fellowship those brethren who were favorable to the Baptist State Convention; a majority was in full fellowship of the

same. The minority would not agree till Monday after, when the church met again and all appeared to be in full fellowship." And but for agitators, doubtless the church would have continued in fellowship.

Previous to the year 1868, the spiritual life of the church was, most of the time, at a low ebb. The author was told that during a part of this period the church paid its pastor the sum of three dollars a year as salary, and this amount was paid by three brethren.

This state prevailed with varying conditions till 1868, when the church called Elder A. P. Stoker as pastor. The little band took on new life and soon a considerable number were added by baptism and the number increased from twenty-four to fifty. The congregations were large and much interest was being manifested, and the church bid fair to become a centre of influence, and had before it an open door of great usefulness. But this good day was soon to end. The devil could not allow this condition to prevail without an effort to destroy such beautiful harmony in church work.

In the early seventies the Liberty Association began to consider anew the great work of giving the gospel to the world. The work of missions was being agitated. This work was introduced into Tom's Creek church. It was not long before opposition to this work was developed. The opposers offered no Scripture as a ground of opposition. An effort to raise mission money was actually ridiculed in open conference—and shall it be said?—by a preacher. The opposition was not only against the work, but as is generally the case, against those who promoted the good cause by giving of their means. This bad spirit was manifested in various ways and became so marked that those who were striving to develop this work, saw, as they believed, that further effort on their part would avail nothing. With this dark future before them, they disposed of their homes and moved to other parts.

The church at once began to decline, and soon lost all its former influence and power to do good. The congregations

dwindled to a few and no one would join. The body became so weak that it could not support a pastor. It was doomed.

At last, August 30, 1891, a presbytery was invited and the remaining members agreed to dissolve the old organization. This is a fearful fulfillment of the "candlestick being removed."

It is sad indeed to pen these lines. This was the church into which the author was baptized and where he received his ordination to the gospel ministry.

No church, nor family, nor individual church member, can obstruct or in anywise hinder the work of a church of Jesus Christ and hope to escape God's displeasure.

#### PLEASANT FORK.

This place is situate about four miles south of Winston-Salem. The community united in building a meeting-house (union), in the long ago, where every one who wished made an appointment and preached.

About 1896 Baptist preaching was begun here, with such encouragements that regular appointments were kept up. New Friendship extended an arm and work begun, as such, January, 1897.

Elder John A. Summey was called to preach, and an interesting Sunday school was organized.

May 29, 1897, a church was constituted consisting of . . . . members. Mr. Summey was, by a call, continued as pastor.

This little church had a bright future, and every one was hopeful. But alas! This condition was early doomed to bitter disappointment: "Sanctification," so-called, "Sinless perfection," "Divine healing," crept in almost unawares. Several professed to have received the "second blessing"; among this number there were enough Baptists to paralyze the work there. It played havoc with our little church. Strange to say, those who became "sanctified" turned against pastor and church, as well as against those who were not in sympathy



with them, but who were outspoken in their condemnation of their new-fangled religious "fads."

It was but natural to expect that when Christian people become so perfect that they could not sin that their first thought would be to exercise forbearance towards their less fortunate brethren and sisters, who were not strong enough to attain to such heights, and help them. But the reverse was true; they seemed to lose all fellowship with their churches and whatever of work they had hitherto done along denominational lines, abandoning all former church affiliations, getting together to worship in their way, setting up "sanetification" churches.

One remarkable feature of the whole affair in other sections was that quite a large number became hopelessly insane and are now in insane asylums. This all comes of leaving the good, old beaten way and following false leaders. This sort of thing preyed upon the infant church so that the remaining members met and disbanded October 11, 1903. So much for modern "sanetification."

#### STOKER'S CHAPEL.

This was a small church of 19 members, worshipping under an arbor (never had a meeting-house), on the public road leading from Burney's Mills to Troy, Montgomery County, in the northern part of the county.

Elder A. P. Stoker was the prime mover in getting up this organization. The date of its constitution is not known, but probably a few months before it was received into the Liberty Association, August, 1868.

Mr. Stoker was elected pastor and P. C. Riley appointed clerk.

In August, 1869, the church was represented in the association by M. J. Leach, N. R. Jackson and P. C. Riley; after which the church was never represented again, and in 1874 the name was dropped from the roll of churches. Its constitution seems to have been premature.

## CHAPTER XIV.

A COMPLETE LIST OF THE OFFICERS OF LIBERTY ASSOCIATION FROM THE DATE OF ORGANIZATION UP TO THE SESSION, AUGUST, 1906, AND TIME SERVED.

In organization at Mount Tabor, Randolph County, N. C., September 24, 1832.—Moderator, Elder Wm. Burch; Clerk, Elder Peter Owen.

November, 1832.—Moderator, Elder Wm. Burch; Clerk, Elder Peter Owen.

1833-1840.—Moderator, Elder Eli Carroll; Clerk, Elder Peter Owen.

1841.—Moderator, Licentiate Gershom Tussey; Clerk, Elder Peter Owen.

1842-1850.—Moderator, Elder Benjamin Lanier; Clerk, Elder Azariah Williams.

1851-1852.—Moderator, Elder Wm. Turner; Clerk, Elder Azariah Williams.

1853.—Moderator, Elder Benjamin Lanier; Clerk, Elder Azariah Williams.

1854.—Moderator, Layman Joseph Spurgin; Clerk, Elder Azariah Williams.

1855-1856.—Moderator, Elder Benjamin Lanier; Clerk, Elder Azariah Williams.

1857-1858.—Moderator, Elder Amos Weaver; Clerk, Elder Azariah Williams.

1859.—Moderator, Elder Benjamin Lanier; Clerk, Layman J. H. Owen.

1860.—Moderator, Elder Benjamin Lanier; Clerk, Elder Azariah Williams.

1861-1863.—Moderator, Elder J. B. Jackson; Clerk, Elder Azariah Williams.

1864.—Moderator, Elder Benjamin Lanier; Clerk, Elder Azariah Williams.

1865.—There was no session of the Association held this year, on account of the disorganized condition of the country at the close of the Civil War.

1866-1868.—Moderator, Elder Benjamin Lanier; Clerk, Layman J. H. Owen.

1869-1871.—Moderator, Elder Wm. Turner; Clerk, Layman, J. H. Owen.

1872.—Moderator, Elder J. H. Brooks; Clerk, Layman J. L. Pleasant.

1873.—Moderator, Elder H. Morton; Clerk, Licentiate Thomas Carrick.

1874-1876.—Moderator, Elder Wm. Turner; Clerk, Licentiate Thomas Carrick.

1877.—Moderator, Elder Wm. Turner; Clerk, Elder Henry Sheets.

1878-1883.—Moderator, Professor H. W. Reinhart; Clerk, Elder Henry Sheets.

1884-1887.—Moderator, Elder Wm. Turner; Clerk, Elder Henry Sheets.

1888-1906.—Moderator, Layman James Smith; Clerk, Elder Henry Sheets.

#### RECAPITULATION.

##### MODERATORS.

1. Elder William Burch was Moderator 1 year.
2. Elder Eli Carroll was Moderator 9 years.
3. Licentiate Gersham Tussey was Moderator 1 year.
4. Elder Benjamin Lanier was Moderator 17 years.
5. Elder Wm. Turner was Moderator 9 years.
6. Layman Joseph Spurgin was Moderator 1 year.
7. Elder Amos Weaver was Moderator 2 years.
8. Elder J. B. Jackson was Moderator 3 years.
9. Elder J. H. Brooks was Moderator 1 year.
10. Elder H. Morton was Moderator 1 year.
11. Professor H. W. Reinhart was Moderator 6 years.
12. Layman James Smith was Moderator 19 years.

CLERKS.

1. Elder Peter Owen was Clerk 10 years.
2. Elder Azariah Williams was Clerk 22 years.
3. Layman J. H. Owen was Clerk 7 years.
4. Layman J. L. Pleasant was Clerk 1 year.
5. Licentiate Thomas Carrick was Clerk 4 years.
6. Elder Henry Sheets was Clerk 30 years.

## CHAPTER XV.

### PREACHERS OF INTRODUCTORY SERMONS AT THE VARIOUS SESSIONS OF LIBERTY ASSOCIATION AND THEIR TEXTS.

- 1832.—Jamestown, George W. Purefoy, 1 Pet. 4:18.  
1833.—Holloway's, Josiah Wiseman, Matt. 24:14.  
1834.—Abbott's Creek, Eli Carroll, Isa. 54:13.  
1835.—Liberty, John Culpeper, Sen., Matt. 4:17.  
1836.—Jersey, Eli Carroll, 1 Cor. 3:22-23.  
1837.—Lick Creek, Peter Owen, Ex. 33:15-16.  
1838.—Abbott's Creek, Benjamin Lanier, Rev. 22:17.  
1839.—Pine Meeting-House, Eli Carroll, Rev. 12:1.  
1840.—Holloway's, Josiah Wiseman, Matt. 16:18.  
1841.—New Friendship, Benjamin Lanier, James 2:26.  
1842.—Reed's Cross Roads, Barton Roby, Rom. 8:28.  
1843.—Lick Creek, Benjamin Lanier, 2 Cor. 8:9.  
1844.—Abbott's Creek, Wm. Turner, John 13:34-35.  
1845.—Jersey, Alfred Kinney, 2 Cor. 5:20.  
1846.—Lick Creek, William Turner 2 Cor. 10:4.  
1847.—Abbott's Creek, William Turner (alternate), Heb.  
13:1.  
1848.—Reed's Cross Roads, Benjamin Lanier, Isa. 54:13.  
1849.—Big Creek, Azariah Williams, John 14:27.  
1850.—Jamestown, Benjamin Lanier, 1 Cor. 13:13.  
1851.—Liberty, Wm. Turner, Luke 19:10.  
1852.—Holloway's, Z. Minor, by request, Matt. 25:46.  
1853.—Abbott's Creek, Benjamin Lanier, Matt. 24:14.  
1854.—Reed's Cross Roads, Alfred Kinney, Luke 15:17.  
1855.—Lick Creek, Benjamin Lanier, Matt. 24:14.  
1856.—Abbott's Creek, Name not given, Rom. 10:1.  
1857.—Reed's Cross Roads, Wm. Lambeth, Rom. 2:6.  
1858.—Holloway's, Amos Weaver, Matt. 21:3.  
1859.—New Friendship, Benjamin Lanier, Matt. 16:24.  
1860.—Jersey, Wm. Turner, Acts 6:7.

- 1861.—Lick Creek, J. B. Jackson, 2 Cor. 6:1.  
1862.—Abbott's Creek, F. H. Jones, Psa. 116:12.  
1863.—Thomasville, T. W. Tobey, Psa. 42:11.  
1864.—Lick Creek, W. H. Hamner, Rom. 10:4.  
1865.—No session on account of conditions caused by Civil War.  
1866.—Abbott's Creek, W. T. Walters, Matt. 25:25.  
1867.—Jersey, Benjamin Lanier, Matt. 6:20.  
1868.—Abbott's Creek, W. H. Hamner, Eph. 2:5.  
1869.—Big Creek, A. P. Stoker, Psa. 150:6.  
1870.—Pine Meeting-House, Wm. Turner, Rev. 2:4.  
1871.—New Friendship, W. M. Wingate, 2 Cor. 3:2.  
1872.—Holloway's, H. Morton, Matt. 5:16.  
1873.—Lick Creek, Thomas Carrick, Psa. 84:11.  
1874.—Muddy Creek, A. F. Redd, Matt. 4. Temptation of Christ.  
1875.—Reed's Cross Roads, C. T. Bailey, Heb. 11:24-25.  
1876.—High Point, H. W. Reinhart, 1 Cor. 3:9.  
1877.—Big Creek, J. B. Richardson, 1 Cor. 12:27.  
1878.—Abbott's Creek, H. W. Reinhart, Luke 14:33.  
1879.—Liberty, Harvey Hatcher, Rom. 10:17, 13:9-10.  
1880.—Holloway's, S. F. Conrad, 2 Cor. 8:7.  
1881.—Jersey, Henry Sheets, Eccl. 9:10.  
1882.—Muddy Creek, S. H. Thompson, 1 Kings, 6:7.  
1883.—Pine Meeting-House, O. F. Gregory, 1 John, 3:2-3.  
1884.—Summerville, S. H. Thompson, 1 Cor. 16:13.  
1885.—Lexington, J. B. Richardson. Text not given.  
1886.—Abbott's Creek, J. B. Richardson, Phil. 2:12.  
1887.—Lick Creek, Henry Sheets, Acts 5:41.  
1888.—Reed's Cross Roads, C. Durham, John 1:14.  
1889.—New Friendship, W. F. Watson, Josh. 5:14.  
1890.—Jersey, J. M. Bennett, Acts 17:6.  
1891.—Pine Meeting-House, J. K. Fant, Matt. 20:6.  
1892.—High Point, Henry Sheets, Eccl. 11:1.  
1893.—Kernersville, R. T. Bryan, Matt. 11:28.



1894.—Holloway's, R. Vandeventer, John 3:7.

1895.—Pleasant Grove, J. M. Hilliard, John 12:26.

1896.—Denton, Henry Sheets, Isa. 35:1-2.

1897.—Piney Grove, W. H. Rich, Subject, "Bible Missions."

1898.—Rich Fork, J. H. Lamberth, 1 Tim. 3:15.

1899.—Abbott's Creek, S. B. Wilson, Luke 1:37.

1900.—Reed's Cross Roads, W. H. Rich, 2 Cor. 8:9, and Rev. 2:9.

1901.—Lexington, C. A. G. Thomas, Eph. 4:16.

1902.—Lick Creek, Henry Sheets, Acts 5:42.

1903.—Jersey, W. A. Smith, 2 Cor. 4:6.

1904.—Pine Meeting-House, Geo. P. Harrill, Heb. 4:6.

1905.—New Friendship, John R. Miller, John 21:22.

1906.—Thomasville, J. S. Farmer, 1 John 4:17.

## CHAPTER XVI.

### REGULAR AND SEPARATE BAPTISTS.

It is thought proper to give the reader some account of the distinctive names given above, as once applied to Baptists. Indeed, our own history would be incomplete without it, for Baptist pioneer work was more or less affected by sharp contentions, growing out of misunderstanding each other, in regard to methods of work, as we shall see further on, because of the great revival, beginning soon after 1740.

The history of two of our oldest churches—Jersey and Abbott's Creek—is interwoven with the movement that gave the world these distinguishing names. Jersey was *Regular*, and Abbott's Creek *Separate*. Each, Regulars and Separates, had good, strong, conscientious men in their ranks. They were men of deep convictions and stood firmly for what they believed to be right. They were true Baptists, but out of harmony as to the best methods of conducting revival work.

The two churches named above shared in the feelings that then existed and finally led up to the separation, though both were constituted some ten or fifteen years after the Separates had gone out from the Regulars.

The old records of these two churches make almost no mention whatever of correspondence between these bodies for many years, calling for "helps" to assist in the ordination of deacons or the adjustment of church difficulties, which was so common in that day, notwithstanding they were only about twenty-five miles apart. They chose to leave each other severely alone—without any formal recognition, and evidently for no other reason than Jersey was *Regular* and Abbott's Creek *Separate*. Having said this much it is now worth while to consider the names:

## REGULAR AND SEPARATE, AND WHY THUS CALLED.

In order to do this it is necessary to go back and consider briefly our Baptist ancestry in part. American Baptists descended mainly from the Baptists of England.

<sup>13</sup> "The relations of English Baptists to those of America have naturally been most intimate. Nearly all of the American churches had among their constituent members those who had belonged to English Baptist churches, and nearly all received accessions from the mother country from time to time."

These English Baptists were known as *Particular* and *General*. Many of them were of those who had once belonged to, but had become disgusted with, the Established Church, and coming out sought something more in accord with their idea of a New Testament church of Christ. Their views of theological questions as relating to church polity and the ordinances were not clear—they were in the main crude, yet they formed themselves, as best they could, into churches which, if not at the time, were afterward denominated as Baptist churches and were for reasons designated as Particular and General.

The Particulars received their name from the fact that they were Calvinistic in their views of theology, claiming that the atonement of Christ was particular in its application to God's elect.

On the other hand, the General Baptists were Arminian in their views of the doctrines of grace. And, notwithstanding this, the General Baptists were much more numerous and influential than the Particulars. But in the course of time these distinctions gave way in large measure; for the Particulars had to a great extent absorbed the General Baptists, and all were known as Baptists.

In New England, where the *Separates* had their rise, Congregationalism was the established religion, except in Rhode

---

<sup>13</sup> A History of Baptists churches in the United States, p. 55 Newman.

Island. It was here that Baptists had to endure punishment by fines, imprisonment, whipping and banishment, "for," says one writer, "one hundred and seventy-five years."

In the early days of New England Congregationalism, says the historian, the churches required candidates for membership to relate an experience of grace as Baptists do now. But later on they relaxed and the applicant was allowed to give his experience in writing. Finally, drifting farther away, all forms of giving an experience of grace was abandoned.

Thus the spirituality of the membership composing the churches was at such a low ebb that church life was almost extinguished. And it was believed that a majority of their preachers were strangers to the power of saving grace.

This seems to have been the real condition of church life about 1740. And this low spiritual condition of the churches prevailed amongst Baptists to a large extent as well as amongst others.

It was at such a time as this that George Whitefield, of England, came to this country and did much evangelistic work. He was without doubt the most eloquent and heart-searching preacher of his day—a flaming evangel of the word of God. He visited New England in September, 1740, preaching about two months; and a wonderful revival of religion was the happy result. Multitudes of church members, as well as many preachers, professed conversion under the soul-stirring sermons of Mr. Whitefield. The churches were beginning to feel the throb of new life. But a majority of the church members and preachers opposed this great work. But while this was so, there were some of the preachers of the State churches, and among them the talented and pious Jonathan Edwards, who did all in their power to promote it, believing it to be a work of divine grace.

But because of the opposition fostered by the government great confusion ensued. Men and women were fined and imprisoned for the crime of favoring and otherwise encour-

aging revival measures. Being thus persecuted, and believing that the great work was of the Lord, they separated from the old churches and former pastors and set up churches for themselves. These were called *Separates* because they had separated from the established churches. The old organizations were called *Regular* because they were established by law. In this manner the terms *Regular* and *Separate* first came to be applied to the churches.

But be it remembered that up to this time (about 1744) neither of these terms had ever been applied to Baptists or Baptist churches anywhere.

Baptists were finally affected by the revival as it spread and deepened in spiritual power and became divided, as had the others, and the movement was denominated the *New-Light Stir*, says Semple, the Virginia Baptist historian, and "All who joined in it were called New-Lights." Thus they were designated by *New-Lights* or *Separates*.

Baptist churches had become careless regarding the admission of members into their churches. The New-Lights or Separates knowing all this became so decided in their conviction that none but converted people should be in a church, that they would admit no one except upon satisfactory evidence of having a new heart.

The *Separates*, as above noted, first took their rise, or rather their name, about the year 1744, and, though persecuted as they were, they increased most rapidly. The preachers of this new movement preached with intense earnestness—with a zeal born from above—and thereby drew large audiences; many coming from long distances to hear the wonderful messages of these far-famed preachers. They brought a new doctrine (to the people, then living), contending that one must *feel conviction*; that he must experience a sense of relief from the burden of sin, through faith in Christ, which resulted in joy to those exercising such faith.

SHUBAEL STEARNES AND DANIEL MARSHALL.

The New-Light Stir or Separate movement would be very incomplete without special reference to Messrs. Stearns and Marshall, for it was Mr. Stearns who, under God, first introduced the new movement into North Carolina. He became a *Separate* about 1745, and was soon thereafter divinely impressed that he must preach the Gospel. In the meantime he became satisfied that he had never complied with an important command of Christ—that of baptism. He had “discovered the futility of infant baptism.” Accordingly on the 20th day of May, 1751, he was immersed by Elder Wait Palmer, at Tolland, Connecticut, and was ordained the same year to the full work of the gospel ministry, thus becoming a Baptist. He was strongly impressed that God had a great work for him in another section of the country. In obedience to this impression he started out from the land that gave him birth and came to Berkley in Virginia. It was here that he was joined by Daniel Marshall, who had been preaching for some time. It was here that Mr. Marshall was converted to Baptist views and was immersed.

But, not having met with expected success here, and learning of great spiritual destitution in North Carolina, they set out and traveled to Sandy Creek, in the northeastern part of what is now Randolph County. If the Lord was directing them—and who can doubt it—Sandy Creek was the place where he wanted them. And it was here they established the first *Separate* church. From here they traveled extensively in every direction and soon established arms of the church.

It was at Abbott's Creek that Daniel Marshall, Mr. Stearne's brother-in-law and faithful co-laborer in the kingdom of God, was successful in establishing a church in 1758, and which is now a member of Liberty Association.

From Abbott's Creek Mr. Marshall went to South Carolina. A few years afterward he went to Georgia, where he fully established the Baptist cause.



It never can be known this side of heaven the extent of the great work accomplished by these patient, self-sacrificing, Separate Baptist preachers. The work they did, in the planting of our Baptist Zion in the South, looms up with marvelous proportions when we remember that possibly they did more than any other two men in the building up of our cause here in the South, where more than half the Baptists of the world are to be found.

But while the Separates were moving out into new fields of work, planting the Baptist banner where it had never been known, the Regulars were performing a task which by no means can be overlooked. They stood firmly by the doctrines of grace, ever precious to God's dear children, and preserved them pure as given and accepted everywhere in all our Confessions of Faith.

But for many years there was intense bitterness between these two wings or factions of our denomination. Like the Jews and Samaritans they had little or no dealings with each other. But as time wore on both sides in Virginia seemed to be anxious to drop former differences, as both sides had suffered alike at the hands of persecution. Now (about 1787) both sides evince a spirit of reconciliation, propositions submitted, and in Christian love they are accepted.

Mr. Semple in his *History of Virginia Baptists*, published 1810, says of the union effected: "This union has now (1809) continued upwards of 22 years without any interruption. The bands of union are apparently much stronger than at first."

Something like forty years they held aloof from each other, but when reason regained her throne they soon dropped past differences. The things which divided them then are now only matters of history.

## CHAPTER XVII.

### THE BAPTISTS AND THE REGULATORS—THEIR PROBABLE CONNECTION WITH THE MOVEMENT.

This subject is discussed here because of the fact that Captain Benjamin Merrill was said to have been a member of Jersey church and that he commanded a company of three hundred men, supposed to have been mainly from Jersey Settlement, in what is now Davidson County.

The organization in North Carolina a few years previous to the war of the Revolution known as the Regulators, was of much more than ordinary importance; not so much for what was accomplished in visible results as that for which it stood. It was in fact the outburst of that great patriotic spirit which developed into the Revolution that made the American people forever free and independent.

The Regulators were in the main plain men with few advantages; but were, nevertheless, endowed with a large share of patriotism and a good fund of common sense. They had rights and they knew it, and were willing to stake all in their defence. They were peaceably inclined, but desired it in the full enjoyment of all and every right.

And it is worth while to note here that many of these men were the worthy descendants of the Puritan fathers who had, because of persecution in the old country on account of their religious views, left all, and coming to this country, seeking privileges which were denied them there. Men of such rugged character were not likely to be trifled with beyond reasonable endurance.

The Regulation movement, instead of being a lawless aggregation seeking to overthrow the State government as was claimed, was only the crystalization of honest, patriotic sentiment seeking by concert of action to secure to themselves and people at large their just rights as against the usurpation

of official tyranny and corruption which so sorely oppressed them. Many of these officials were foreigners who were political favorites of the Crown and had come over to achieve a fortune, and, being corrupt at heart, they persistently oppressed the people to that end.

Mr. Caruthers, in his *Life of Caldwell*, says in regard to the causes which led up to the organization of the Regulators and the battle of Alamance that, "The people were defrauded by the clerks of the courts, by the recorders of deeds, by entry-takers, by surveyors and by lawyers, every man demanding twice or three times his legal fee." It is no wonder that the people sought a reformation in the management of public affairs. The sheriffs were sometimes very insulting as well as exacting. Caruthers, in *Revolutionary Incidents*, first series, gives an illustration: "When the sheriff was going over the country distraining and selling the property of every man who did not instantly pay the amount of tax demanded, accompanied too by his deputies and perhaps some others, well armed and attending him as a life-guard, he came to the house of a poor man who was not at home; but as if determined not to be wholly disappointed in his object, and not finding anything else, or not enough of anything else to satisfy his demands, he took off his wife's dress, which she had on at the time and which she had made with her own hands, sold it under the hammer for her husband's tax; and then, giving her a box or slap with his hand, told her to go and make her another." Just such acts as this, with many others equally outrageous, caused the people to organize.

The same author says: "It does not appear on the pages of history that the people of North Carolina were disposed to rebel, without a cause, against the authority of those who were properly authorized to administer the laws, or that they ever refused to pay whatever taxes might be necessary for the support of the government; but they were at all times ready, when they had the power, to resist oppression or flagrant encroachments on their rights."

It is not to be wondered at that the people being ground under the heel of despotism—for such it was—year after year, that a spirit of dislike should develop for everything that savored of royalty. Every act of injustice tended to unite the people more and more for the oncoming conflict that was to drive the last vestige of royalty from our country.

But it is unnecessary to further recount the outrages inflicted upon a suffering people—and we have scarcely begun to enumerate their deeds of wrong-doing—for enough has already been given to show that the people had cause for every step they took, and no one will be inclined to say them nay.

Amongst the Regulators were found many of the best men of North Carolina—men against whom nothing could be said to their dishonor. The whole movement was nothing more than an honest, clean-cut movement to secure the rights of citizenship.

#### WERE BAPTISTS IN THIS MOVEMENT?

Probably this question would have been above debate but for what was said by Elder Morgan Edwards, a Baptist minister, who came to this country a few years before the Revolution. Mr. Edwards was a Tory, and sad it is to say it, for he was the only Baptist so far as known (he was foreign born) that attained that distinction. It seems strange indeed that being a Baptist his sympathies could be with King George. It has been said that most of our Baptist brethren in England at that time were in hearty sympathy with our people in their efforts to secure civil and religious liberty, a principle ever dear to Baptists wherever found. But, notwithstanding Mr. Edward's Tory proclivities, we must stop long enough to say that he did more than any other man in his day in traveling, gathering and recording so much of our earliest Baptist history, rescuing it from oblivion. His untiring zeal and indefatigable efforts did much to enrich American Baptist literature. For this his name will be held in lasting remembrance.

But as Mr. Edwards saw it the Regulation movement was a crime—a sin against the British Crown, especially so for Baptists whose contention ever was that the “powers that be are ordained of God,” forgetting, it seems, that these powers were intended of God to protect the people in their civil and religious life. But, feeling as he did, he did all in his power to exonerate his brethren of the Baptist faith from the stigma which he supposed would attach to their name because of any possible connection with the movement.

In referring to the four thousand Regulators who were against Governor Tryon and his tyrannical State government, he says there were found only *seven* Baptists. Possibly there were no more who were of special note. It is known everywhere that Captain Benjamin Merrill was an officer of much prominence in this movement. Mr. Morgan tells us again, in support of his contention, that the Sandy Creek Association passed a resolution in October, 1769, which follows: “If any of our members shall take up arms against the legal authority, or aid and abet them that do so, he shall be excommunicated.” No doubt such resolution was passed, for Baptists have always been great sticklers for the “powers that be.” And it may also be true that in this case they had not considered for a moment that the “powers that be” might so far transcend their right to exist, that in God’s providence the people might set a government aside and in its stead set up one which would protect and bless the people and glorify God, the Author of all “powers.” Thus it is seen that after a fierce conflict Colonial government gave way to something far better, and who doubts that God’s will was not accomplished in it all. Where was there anything inconsistent in Baptists taking an active part, along with others, in trying to establish a government that would guarantee just and equal rights to all? This was the condition of things in North Carolina when Mr. Edwards was trying to disconnect them with the movement, when in fact it was their glory that they were in it.

It would not have been like Baptists to have stood by in morbid indifference while their hard earnings were being filched from them by dishonest officials and while they were also paying taxes to support a religious hierarchy of which they had not the slightest respect for the doctrines held forth, nor for the ministers who were living in luxury, and sometimes in debauchery too.

The Presbyterians, because of their prominent standing at the time, were enabled to take a leading part in trying to right matters so that the people might enjoy their inalienable rights, for which we give them due credit for all they did, and that was much, but this does not sustain Mr. Edwards in his contention that the Baptists were not at heart equally interested and did, under the circumstances, all in their power that looked to a redress of their grievances. Our contention is that the Baptists were as generally interested as any others; perhaps more.

IS THERE PROOF THAT THEY WERE?

Let us note that the Regulators were strong where the Baptists were most numerous. The section surrounding Sandy Creek church was composed almost wholly of Baptists, save in a few neighborhoods. Stearns and the preachers immediately under his influence had gone in all directions and established churches. It was in this section of the State that the Regulators seemed to have had their strongest forces. It was in this section of the State that the battle of Alamance was fought.

The Jersey Settlement was, as it seems, composed almost exclusively of Baptists. It was from this point that Captain Benjamin Merrill (tradition says he was a Baptist deacon, though this is by no means certain), marched on his way toward Alamance with three hundred men, the battle having been fought before he could arrive. None of these Baptists except Captain Merrill? No one can for a moment entertain such a thought.



Of the Forks of the Yadkin it is said: "Colonel Bryan could, on the spur of the occasion, collect about eight hundred men in the Forks of the Yadkin, and march them off to the British at Anson court-house." This was another Baptist stronghold. It was in this section that Boon's Ford Baptist church had an existence at that time and the mother of this church was in the same section, not many miles away. These things would seem to indicate that there were many Baptists among the Regulators.

But there is another bit of history that offers strong, presumptive evidence that there were many Baptists engaged in this movement. Mr. Edwards tells us that after the Regulators had failed at Alamance that 1,500 families left this portion of the State. They became discouraged and felt that it was best to go where they would not be so oppressed. Just how many of these families were Baptists will perhaps never be known, but when we remember that Sandy Creek church was reduced from 606 to 14 souls it gives us some idea of the real situation at the time. A little previous to this time Daniel Marshall left Abbott's Creek church and went to South Carolina. After this we have no further account of the church organized in 1758. There is strong probability that this church emigrated after the battle of Alamance with the hundreds of others that went West.

Speaking of Little River church Mr. Edwards says: "It began about 1760 and in three years increased from eight souls to 500, but is now (1771-72) reduced low by reason of the removal of families to other parts; chiefly occasioned by oppressions which seem to them remediless since the battle of Alamance." If this state of things is true in regard to these few churches that we chance to know about, is it not a true index to all or most of the Baptist churches at that time? What a terrible drain upon the Baptist forces of North Carolina, just at the time when they seemed to be so prosperous and aggressive. They seemed to be carrying everything be-

fore them. It can only be imagined what our State would have been to-day but for this exodus one hundred and thirty-five years ago. At that time they were going forward by leaps and bounds. For the same time there has been nothing like it since.

There is no cause for wonder that the mountains of Western North Carolina and East Tennessee are full of Baptists. Many of these are the descendants of those who left the central part of our State more than a century ago where they could be free from the molestation of royal officials.

Just think of the hosts of Baptists pouring into these mountain coves and vales where they have in large measure been shut out from the outside world, and consequently cling tenaciously to Baptist doctrine as taught them by their ancestors from generation to generation. They have been little influenced by the many isms of the present time because of their isolation from the outside world.

As Captain Benjamin Merrill lived on the territory now covered by the Liberty Association, and as he bore such a conspicuous part in connection with the Regulation, it seems but just to insert a statement concerning his life and work in this connection.

## CHAPTER XVIII.

## CAPT. BENJAMIN MERRILL—HIS ANCESTRY, HOME, FAMILY DESCENDANTS, EXECUTION, CHRISTIAN CHARACTER AND PATRIOTISM.

The people of North Carolina will ever feel a keen interest in the life and tragic end of Capt. Benjamin Merrill. This interest is heightened when they call to remembrance the dark, stormy days and years which preceded the Revolutionary War, and his espousal of the cause of liberty.

The people were sorely oppressed by the minions of British power. And when thus wronged, patriotic blood leaped with quick pulsations to resent every abuse of such power. They had been wronged and insulted; they had borne and endured, until "forbearance ceased to be a virtue." Again and again they sought redress of their grievances—peaceably if they could, by military power if they must. Those were brave men who knew nothing of military life, and but little of the great principles involved, save as they lived in their hearts and heaved in their bosoms.

The struggles and trials which led up to the war of the Revolution are fraught with thrilling interest. In these times that tried men's souls is found the history of Benjamin Merrill.

Nothing is definitely known concerning his birth and parentage, yet, we will take a glance backward and endeavor to find something of

## HIS ANCESTRY.

As there were Merrills in the colony that came down from New Jersey and settled the "Jersey Settlement," perhaps not much earlier than 1750, and as he had his plantation and home on the borders of the Settlement, some twenty years after the colony is supposed to have come, makes it quite probable that his ancestors were in New Jersey. And fur-

ther, it is most likely true that he came with the colony a young married man, or married soon after his arrival here, as he had a large family of children at the time of his execution, in June, 1771.

#### HIS HOME.

His plantation, on which was his home, was some four miles south of Lexington, N. C., and about two miles east from Jersey church. The writer recently visited the spot where once stood the residence of Captain Merrill. The venerable oaks standing there, could they but speak, might tell us much of valuable history in the eventful years, in the long ago, now buried forever in the wreck of time.

It is said that our hero was a gunsmith, and that the strong branch running at the foot of the hill near where his residence stood, afforded the power necessary to operate the simple machinery used in boring out the barrels. In the evening he would arrange a barrel for boring, start his crude machinery and leave it running all night.

#### FAMILY DESCENDANTS.

His wife's maiden name could not be ascertained. As to the number of children there are two statements: Gov. Tryon spoke of his "wife and eight children"; but Captain Merrill said, "widow and ten children."

Of the names of his children, or what became of them or their descendants, we know nothing, save one son, who was blessed with a family of five children. Their names and date of birth are given below:

Benjamin Smith Merrill, born September 10, 1774.

Bettie Merrill, born May 2, 1776.

Azariah Merrill, born May 26, 1777.

Jemima Merrill, born October 6, 1782.

Sallie Merrill, born July 15, 1784.

All the Merrills in this section of the State descended from Azariah, a grandson of Captain Merrill. He was the father

of Deacon Ebenezer Merrill, late of Jersey church, and Benjamin Merrill, late of Fork church, Davie County. Elder George L. Merrill is a great-great grandson of Captain Merrill.

Tradition and history prove beyond a reasonable doubt that the subject of this sketch had a brother whose name was Azariah. It is handed down in the family that Azariah would imbibe too freely of strong drink, and when in this condition would exclaim, "My father was hung in defence of the truth, and I am willing to die for it."

Just before his execution, which took place at or near Hillsboro, N. C., on the 19th day of June, 1771, he made a request; here it is: "In a few moments I shall leave a widow and ten children. I entreat that no reflection may be cast on them on my account, and, if possible, shall deem it a bounty, should you gentlemen petition the Governor and Council that some part of my estate may be spared to the widow and fatherless."

Here follows what Governor Tryon said: "Benjamin Merrill, a captain of the militia, left it in charge of the officers to solicit me to grant his plantation and estate to his wife and eight children.

WM. TRYON."

No record is left to inform us as to what was done in regard to the above request. We would naturally suppose that it was thrown aside and never more thought of; but Mr. A. J. Owen, a member of Jersey church, whose mind was sound and memory strong, told the author several years ago, that the grant was actually made as requested, to the widow and children, and that the document given by Governor Tryon was handed down, with other old papers belonging to the Merrill family, and finally lodged in the hands of Wilson Merrill, brother-in-law of Mr. Owen. In 1855 Mr. Owen got possession of this rare document and held it till 1872, when he went West, at which time it slipped from him. And though the paper was an hundred years old, yet the writing

was just as legible as when first given. It was written on coarse, heavy paper and folded like a deed—it was, in fact, their deed then. Mr. Owen committed to memory its contents. On the back of the folded instrument was inscribed:

“TO JEMIMA MERRILL AND HER CHILDREN.” The contents were:

“I, Wm. Tryon, Governor and Captain-General for the Province of North Carolina;

To Jemima Merrill and her Children:

You are commanded to hold and possess the land and tenements, goods and chattels of the late Benjamin Merrill, hung for high treason, till His Majesty’s pleasure shall be known: and all his tax collectors and receivers shall take due notice thereof.

“Done at Hillsboro, —June, 1771.

“WM. TRYON.”

After his execution the widow remained on the old homestead. The late Miss Susie Turner, a very worthy and aged lady, told the author that she recollected well, when a young girl, of hearing her aunt Mary Workman tell of calling in to visit the widow while on her way to meeting at Jersey church. Her aunt told her that the widow was blind. Whether the blindness was caused by some natural defect or from excessive grief at the sad and untimely death of her husband was not known. She was never herself after the death of her husband—she never recovered from the shock. She was almost crazed at the cold, cruel fate which befell her in thus being bereft. She suffered great mental distress and spent much of her time in walking to pass off the melancholia which clung to her only to darken her days of grief and bitterness. Her mind was scarcely ever free from her affliction while awake.

No doubt exists as to his patriotism. He was true to his



country. And he was also a religious man. Tradition says that he was a member and deacon of the Jersey Baptist church.

As to his character Caruthers, in his life of Caldwell, says: "He was regarded as a pious man; and was much esteemed wherever he was known. He was within an easy day's march of the place of meeting (Battle of Alamance) with three hundred men under his command, when he heard of the defeat; and if he had got there in time the result would have been different. His men immediately dispersed, but he was taken prisoner, and his life was the forfeit. In this trying situation he gave his friends satisfactory evidence that he was prepared to die; for he not only professed his faith in Christ, his hope of heaven and willingness to go, but sung a song very devoutly just before he swung off, and died with the resignation and composure of a Christian."

One of his enemies was heard to say, "If all went to the gallows with Captain Merrill's character, hanging would be an honorable death."

But a part of his speech upon the gallows has been hard to reconcile with what we believe to be true patriotism; and it has been a source of sincerest regret to thousands who love his memory. He condemned his course and explained his connection with the Regulators in a compromising way. He seemed to apologize for the course he pursued. But let's not judge him harshly.

We are too apt to judge him from our own standpoint, with all the light we have. Our country's freedom was then in a germinal state. What the outcome was to be was uncertain. The future held no shining light to beckon an oppressed people on to freedom. No one had gone before to blaze the way to freedom's heights. The people had been taught to "obey the powers that be." This teaching was fully brought out while considering the Mecklenburg Declaration of Independence. A member of the committee arose and addressed

the chairman as follows: "If you resolve on Independence, how shall we be absolved from the obligations of the oath we took to be true to King George the Third about four years ago, after the Regulation battle, when we were sworn, whole militia companies together?" A halt was called; discussion ensued; at last their consciences were eased when some one suggested that the oath was binding only while the King protected us in our rights and liberties as they existed at the time it was taken.

At the time of which we write it looked very much like all their efforts had been in vain, and our mind reverts to another day—the time when our divine Lord was crucified. The disciples were scattered and discouraged. It looked to them like the efforts of the Master to establish His kingdom had failed. This thought is emphasized in the conversation which took place between Jesus and the two on the way to Emmaus. How dolefully they discussed the situation! "We trusted that it had been he which should have redeemed Israel." Were they disloyal? No, they loved their Master, but their eyes were holden. The bright day was just ushering in, but they could not see it. Was not this true of Benjamin Merrill? Could he have been permitted to look into the future a few years he would never have said what he did.

Let us pass by what seems to have been a mistake and throw over it the mantle of charity, and do him honor as a Christian and patriotic hero.

## CHAPTER XIX.

OLD CUSTOMS, SOME OF WHICH HAVE HAD THEIR DAY—  
 CAMPMEETINGS—PROTRACTED MEETINGS—BOXED PULPITS—TAKING A TEXT, LIBERTY TO PREACH—ORDINATION OF MINISTERS—APPOINTMENTS OF BRETHREN BY THE CHURCH—CHILDREN NOT LOOKED AFTER THEN, AS NOW—PUBLIC ANNOUNCEMENT OF THE EXCLUSION OF A MEMBER.

## CAMPMEETINGS.

In the long-ago, when there were few churches and they widely separated, the people came together and camped on the ground for the sake of convenience. The people went long distances to attend these meetings.

Dr. Furman, of Charleston, writing of these times, said: "Several, indeed a very considerable number, had gone 70 or 80 miles" to attend meeting. Later on, small log huts were built, many of them, where the people cooked, ate and slept. Nearly all the old churches had these small buildings (called tents), one belonging to each family.

In process of time, churches multiplied and the necessity for camp-meetings gave way to the protracted meeting.

## PROTRACTED MEETINGS.

The protracted meetings differed little from camp-meetings, only that as churches increased in number they were in most cases near enough for the people to attend from home.

Forty years ago the churches decided on the time for the protracted meeting, and public announcement of the date of the meeting was made and a general invitation extended to all the preachers within a reasonable distance to attend and take part in the coming meeting. And usually they all tried to attend and room was made for every one to sit on the rostrum, if possible; then everybody who attended knew them to be preachers.

But of course some of these could not preach as well as others of their brethren, though many of them did not seem to know it. They expected to be "put up" to preach as often as others, otherwise their ministerial dignity was let down and wounded feelings were the result. While all were invited, it was not so much to preach as to exhort, instruct, sing and pray.

But to shift the responsibility from the pastor's shoulders, a "committee" was appointed to arrange the preaching, and in case a brother came to the pastor, he referred him to "the committee." Sometimes some of these brethren, as soon as they discovered that there were "preachers enough without them," went home. This occurred, of course, only occasionally.

#### BOXED PULPITS.

Just why the churches used to construct them in this way is not known. Instead of a platform with a simple book-board, the whole affair was boxed up about three or four feet high. Sometimes where galleries were built in the church—and that was quite common—the pulpits were several feet high. Frequently, if the preacher was low of stature, he could not be seen while seated in the box. Once upon a time a stranger was to occupy one of these boxed pulpits which was quite high. He arrived early, before many of the people had come out, went into the box and was shut out from public view. The people came. Everybody was waiting to see the new preacher. The hour arrived for services to begin. As he was coming to the front—his head only to be seen—he announced his text, "It is I, be not afraid." Of course the circumstances provoked a suppressed ripple of laughter. Some of these ought to have been preserved as relics of ye olden times. Long since these have gone never to return.

#### TAKING A TEXT—LIBERTY TO PREACH.

As late as fifty years ago it was regarded as out of gospel order for an unlicensed brother to announce a text of Scrip-

ture and discourse from it as a preacher. Should he have had an impression from heaven to preach the gospel, he might read a chapter or a paragraph and "talk" from it or about it, but he must not exercise in public by taking a text.

When James B. Badgett, a young man, felt a call to preach the gospel, he was, after awhile, allowed by his church, Tom's Creek, to go into the world at large and "take a text."

Sometimes when a young preacher wanted to go out and preach, he was accompanied by one or more of the brethren of his church.

When John Gano was a young man, he was out with an old minister who, after his sermon, begged Mr. Gano to "say something to the people, as they continue waiting." The young man replied that he had no right to preach. The people insisted. He was finally prevailed upon to pray and converse with the people. He observed their anxiety to hear. After prayer he gave an exhortation. "Their zeal to hear," said he, "encouraged me to proceed." The news of his "preaching" had preceded his return home. The report was, that he was "preaching in Virginia." For this a meeting was called and he was arraigned as "being guilty of disorder." He called on the church for the "charge" and "proofs." They had nothing, only that reported by travelers. And asked him to report himself. Said he, "I told them it was the first time I knew the accused party called as the only evidence in the cause." But told them all about it. Then they asked him what he thought of his own conduct. To this he replied: "I had not only given evidence in the cause, but was now called on to judge in a cause where I was the accused party." He was too sharp for them, evidently outwitting all their efforts to discipline him for supposed "disorder."

But this gives some idea of the views held by our brethren in the long-ago. They have learned that humbly teaching the Scriptures and exhorting dying men to accept Christ does not belong exclusively to the ministry, but that even the

laity, whether sitting in private or standing before an audience, may teach those anxious to learn the way of life.

#### ORDINATION OF MINISTERS.

One hundred years ago, and less, when a minister was about to be ordained to the public ministry, the churches and presbytery approached the matter in the most solemn manner. They set apart a day of fasting and prayer, that God would guide and bless what they attempted to do. With them it was not a matter whether the brother put forward for ordination would be pleased if not ordained, but what was the Divine will. And thus in fasting and prayer they expected that the Lord would guide them. They must be satisfied beyond a doubt of the “ripeness” of the candidate for the sacred office. We may have improved on the old-time ways in some things, but certainly not much along this line. And it were well that the door to this heaven-appointed office be well guarded.

#### APPOINTMENTS OF BRETHREN BY THE CHURCH.

Another custom with these old churches was, when they desired “helps” to ordain a minister or deacon, or to assist them in the adjustment of church difficulties, they appointed one or two leading brethren to visit a sister church at the time of their conference and make known their errand.

It has been a noticeable fact, that when these brethren had been appointed to the performance of such duty, they invariably did it. They seemed to feel that the performance of such duty was a solemn obligation which never allowed them to excuse themselves.

In all the old church records examined—and they have been many—not a single instance is noted of a brother appointed, whether to visit a sister church or to attend an association as a messenger from his church, or appointed by the church to cite some unruly or unworthy member before the church to answer a charge, that ever offered an excuse for not doing what he was asked to do, but always did it, seemingly



regarding it not only a duty, but a privilege, and sometimes these brethren esteemed it an honor to be asked by the church to do something to forward the cause of Christ.

The churches of to-day have made no improvement along this line of Christian work, as compared with the brethren of long ago. They were, on general principles, right as to doing promptly what they were appointed to do. There is little ground for doubt, but duty frequently comes to the individual through the church.

#### CHILDREN NOT LOOKED AFTER THEN AS NOW.

This was a sad mistake, which was made by some of the old people and churches of their day. Some of the older people have related that in early life they knew of few very young people in the church. Many years ago some old people shook their heads when young children made a profession and joined the church. The children were not instructed then as now, and consequently were scarcely expected to accept Christ till they had grown up. This much, however, may be said, they were very cautious in receiving members into the churches, keeping out all who did not give satisfactory evidence of being saved. Quality, not quantity, was what they sought.

#### PUBLIC ANNOUNCEMENT OF THE EXCLUSION OF A MEMBER.

It seems to have been a custom with many Baptist churches one hundred years ago, more or less, that when the church had excluded a member from the fellowship of the church, which generally took place on Saturday in conference, that on Sunday following the pastor made public announcement of the action of the church. This probably was done in order that the world at large might know that the church did not fellowship any irregularities of its membership.

Only the records of the older churches, such as Jersey Settlement and Abbott's Creek, show that such action was taken. It appears that the same was true of the old Kehukee

Association as far back as 1778. In its session for this year it received and considered the following: Query—"Has a church any authority from God's Word to lay it upon their minister to get up in a congregation and publish the excommunication of a disorderly member?" The answer given was: "We think that the offending member being dealt with in a public conference, is sufficient without any more publication."

Public sentiment would probably now give almost an unanimous verdict in favor of the answer given above.

## CHAPTER XX.

## THE BAPTIST ORPHANAGE.

Orphanage work in North Carolina has been carried on a little more than a third of a century. Strange as it may now seem, there was a time when the people in our State did not conceive it to be a duty or privilege to aid in the support of indigent orphan children in properly preparing them for the duties of citizenship. It was left for the Masons, led by J. H. Mills, to set orphan work on foot in this State, which was begun about 1873, at Oxford, N. C.

A few years later the matter of building a Baptist Orphanage to be run by Baptists was being discussed, and at first elicited little sympathy, but in some quarters, considerable opposition. Some good men discouraged it.

There were those who thought the move premature; others that it would cripple the work at Oxford, which was being supported by the Masons, the State, and by contributions from the various denominations in the State. Others still thought the movement was started in opposition to the work already begun at Oxford. Then again some urged that we have all the objects now before the denomination that can be supported, and to take on another would handicap the whole work of the Convention. But it was added, and the glorious results are known to all the people. But this is not a matter for surprise when we remember that there were some spirits at the helm who were very much in earnest: such men as R. D. Flemming, J. H. Mills, W. R. Gwaltney, C. Durham, J. D. Hnfham, Noah Biggs, Charles E. Taylor, W. B. Clement, John C. Scarborough; G. W. Greene, with others equally interested, giving themselves to this new movement. With such men behind it, it was destined to succeed.

At first our people moved slowly but steadily forward, as light broke into the heart and soul. But it is safe to say that no movement in our denominational life received accessions

to its ranks more rapidly than did the orphanage work. Its momentum became well nigh irresistible. And it continued to grow in popular favor as the people visited the institution, saw the children and learned of the faithful work that was being done for the well-being of the fatherless ones.

The work of caring for orphans by our Baptist people had been discussed, as we have seen, with a growing interest, but it never began to take shape until the 15th of November, 1884, during the sitting of the Baptist State Convention of that year, when several brethren met. J. H. Mills had plans, which were submitted and adopted. At this meeting Dr. C. E. Taylor paid one dollar, the first paid in as a membership fee—a formal recognition of the work which lay so near their hearts. A committee was appointed to secure a location for the institution, when it was finally decided to locate it at Thomasville, N. C., and three hundred acres of land were bargained for. And thus the great institution for helpless and dependent children was established.

It is regarded as the greatest benediction that could have come to the Liberty Association. Its moral influence upon our work ought to be such that we would do far more for all our Convention stands for, than any other of like ability.

Mr. J. H. Mills was General Manager from its foundation in 1884 till 1895, when he was succeeded by Elder J. B. Boone, who remained in that position till 1905, when he in turn was succeeded by Elder M. L. Kesler.

The work is growing each year, more children being added each year, as well as new buildings going up almost every year, till the denomination cares for 350 children with just as much ease as it did when there were only 25. *Charity and Children*, edited by Mr. Archibald Johnson, has been an important factor in bringing the people in touch with the Orphanage and its work. Long may it wave to shed light on the people who are always ready to help when they know their duty.

## CHAPTER XXI.

## LIBERTY INSTITUTE.

The brethren of Liberty Association had felt, for a long time, the need of a good school within their midst. At the Union Meeting held with the church at Reed's Cross-Roads, in November, 1902, the question as to the advisability of establishing such a school was discussed. A committee was appointed with power to locate school, employ teachers, and make such other arrangements as they should deem necessary for the opening of the school the following fall.

The committee met, and, after considering plans and inducements offered by several communities, decided that the brethren at Wallburg offered the best inducements, and the school was located at Wallburg.

With business-like determination the work was pushed forward, the teachers employed, the school building erected, and the school established. The school was opened August 27, 1903, and that for which they had prayed and worked so zealously was happily realized.

This school has grown from year to year and is doing fine work. Prof. P. S. Vann is the principal of the school, and under his guiding hand this school is destined to become a great power for good.

## CHAPTER XXII.

### AN EXTENDED ACCOUNT OF THE "SPLIT" AND EXAMINATION AS TO "WHO ARE THE PRIMITIVE BAPTISTS."

It is proposed to throw some light on the question propounded. This would be unnecessary but for the fact that our anti-mission or Hardshell brethren did, after the split, appropriate to themselves the title of "Primitive" Baptists and honored us with that of "Missionary" Baptists. And they have persisted in this course so long that all, or nearly all, of their own people really believe this to be true. Not only so, but many in our own ranks believe it, too.

They have endeavored long to make believe that the people commonly called Missionary Baptists are of very recent origin and that they are the genuine article, descended from Christ and the Apostles. This we deny. So far as age is concerned, one side is just as old as the other, for we all had the same origin, the same Articles of Faith, up till the split. The difference is as to what is believed and practiced now as compared with what was held and practiced then.

In treating this subject the author wishes to be perfectly candid, for he well knows that nothing but the truth can stand the test of history bearing on this subject. A faithful and honest study of the question will aid in the establishment of the truth.

There was a time when the Baptists were one in sentiment and purpose as to the spread of the Gospel and the upbuilding of Christ's kingdom on earth. They were enjoying the blessings of union and harmony on all questions pertaining to the organization of effort for the spread of the truth. They were growing rapidly in numerical strength and the consequent multiplication of churches and arms of churches. Not only so, but they were organizing Missionary Societies, Bible Societies, Tract Societies, Sunday Schools, etc., and giving en-



couragement to all these institutions without one word of protest; but, on the other hand, our churches and brethren all seemed as one; not one single note of discord to mar the beautiful, Christ-like harmony.

It will ever be a source of regret that a division along the lines indicated was ever forced upon the denomination by a few designing men. While this division was being worked up, there were many instances of the most intense bitterness on the part of those who were leading, as well as many of the new converts to this new and unheard of doctrine, which was just beginning to be propagated, which was arraying the people and churches against each other.<sup>14</sup>

Some of the old church records show that this bitterness had in some instances developed to such an extent that they positively refused to heed the beseechings and loving entreaties of the brethren and sisters, who pleaded with them to cherish a spirit of love and forbearance toward them, to the end that they all might live on as in former years. But so far as known, they never yielded in a single instance. They did then, and do now, regard all who are not in their fold as out of the true church, and consequently they call no one "brother" unless in their church, in which case many of them regard him then as one of the "elect." Very few of them would lead in public prayer among other people, seemingly thinking it sacrilege to engage with others in worship. And the Baptists which they left, they often call "Arminians," or "Mystery Babylon."

---

<sup>14</sup> Prof. J. T. Alderman, in an able article, "The Baptists in the Forks of the Yadkin," published in *Baptist Historical Papers*, Vol. 2, No. 4, July, 1898, referring to the "Split" in Fork Church, Davie County, he says: "In 1832 the church passed through the anti-mission struggle, which took away nearly half the members. The anti-mission element was very bitter, and although in the minority they tried to hold the church, but failed. William Thompson, the clerk, went off with the opposition and declared that the church should never see the old records, and they never did."

## CHAPTER XXIII.

### TIME OF THE DIVISION—CHANGES AFTER THE SPLIT— DIFFICULTY IN FINDING A NAME.

The unfortunate division did not take place all at once, nor in any one year. The first Association to divide was the Kehukee, in 1827.<sup>15</sup> The Abbott's Creek Union, in 1832. And others at various dates, till 1836. Elder Coffey (anti-mission), in his *History of the "Regular Baptists,"* says: "The strifes and contentions that caused the division were in progress from 1832 to 1840, before the final separation was complete."

So the time in which the split was being consummated, from first to last, was about thirteen years. At the time of which we write, there were many changes. In some instances they were in the majority and held the property, in others our people held it, and people went from one church to another, some coming from them to us, while some went from our churches to them.<sup>16</sup>

---

<sup>15</sup> Since writing the foregoing, "Outlines of Illinois Baptist History" has come to hand, and as a matter of history, the following is copied:

#### ANTI-MISSIONISM.

"December 1, 1817, John M. Peck, a strong missionary, arrived at St. Louis from Connecticut, and the same month Daniel Parker came from Tennessee to Crawford county, Illinois. In 1822, April 30, Mr. Peck removed to Illinois, settling at Rock Spring, sixteen miles out from St. Louis, on the Vincennes road. Mr. Parker became pastor of two Illinois churches belonging to the Wabash (Ind.) Association, and through one of them secured the passage of an anti-mission resolution by the Association in 1819, which he used as a means of influencing the Illinois churches on the other side of the State. In 1822 it divided the Wabash Association

\* \* \* In 1824 the Illinois Association became anti-mission. Of the nine Illinois Baptist Associations organized before 1830 all except the Friends to Humanity were anti-mission. But of the nineteen Associations organized in the 30's only six were anti-mission. In 1826 Daniel Parker published his "Two Seed" doctrine, which made a division in the anti-mission ranks and caused him in 1836 to emigrate to Texas. From that time the anti-mission influence began to subside."

<sup>16</sup> For some time after the split, we know not how long, they did not baptize one coming from a Missionary church, because it might have been the same preacher baptized many of those composing both churches. Possibly the pastor of the Missionary church might have baptized the

But after they had succeeded in inducing some of our churches and associations to divide, they found an unthought of difficulty. Before the split we were all one body and known simply as Baptists. Now there are two bodies of Baptists, and one of these is a *new* body. Never had there been anything known like it.

It is said that Elder Mark Bennett went with them at the time of the split and remained several years; then his mind underwent a change, and he came back to his old love. In 1854 he published a "Review of the History of the Kehukee Association," in which he tells us about the name which they finally adopted. We quote from the Review, pp. 7 and 8:

"About that time (1826) two or three of her (Kehukee) preachers drafted some 'Resolutions,' in which was bespoken for their denomination the name of 'Reformed Baptists in North Carolina.' In the course of two years they became dissatisfied with this name and abandoned it. For some time they called themselves alternately, 'The Old Baptists,' 'The Old Sort of Baptists,' 'Baptists of the Old Stamp,' 'The Old Side Baptists,' etc. \* \* \* If we recollect the time well, during the period of 1832 to 1835 a meeting of a few Anti-mission Baptists was held in Maryland, some distance from the city of Baltimore, at a place called Black Rock; at which meeting they resolved to be known among themselves by the name of 'Old School Baptists.' With this name the Kehukee people at first were not well satisfied. But contemporaneously, or nearly so, with the Black Rock movement, a monthly, with the caption of '*Signs of the Times*,' was issued from New Vernon, in New York, Orange County; which paper unceremoniously dubbed the Anti-mission Baptists with the name of 'Old School Baptists.'

---

pastor of the Anti-mission church—so his baptism then was all right. To have done then, as they do now, rebaptize them, would have placed them in an awkward position, which they could not well explain. They regarded our baptism then as good as theirs. But just when, or where, or how, it began to lose its validity, perhaps they themselves would be puzzled to tell. At any rate, our baptism now is wholly unscriptural and therefore invalid, they being judges.

"After some murmuring and delay, the Kehukeeans adopted it, and became well pleased with it. More recently, say within twelve or eighteen months, we apprehend they are about to throw off 'Old School' and take the name of 'Primitive Baptists.'"

Thus we see that they were something like twenty-five years before they were enabled to adopt a name.

In November, 1871, the *Biblical Recorder*, in reply to an article quoted from the *Primitive Baptist*, an anti-mission paper, said editorially: "It is true that this sect is called by many names. Its own ministers have not been able to agree on their name. They call themselves 'Ironsides, Hardshells, Square-toed Baptists, Broad-brimmed Baptists, Old-Sort-of-Baptists, Old School Baptists, Hard-Rined Baptists, Predestinarian Baptists, Kehukees, Primitive Baptists, and some, not ashamed of their true paternity, call themselves Osbournites. Is it any marvel that outsiders find difficulty in naming those who have never been able to name themselves?"

If they are the "Old Baptists," indeed, why all this ado about a name? They called us "missioners" or "missionaries," which has somewhat been accepted as a distinction. But all old Baptist histories published long before the split bears the plain, simple "Baptist," just what we call ourselves now and have ever since long before the split.

They had to do something to deceive the people into believing that they were and are still the Old Baptists. We venture the assertion that they can not produce any Baptist history or other Baptist document printed before 1825, that has any of the above names. The fact is, that their old minutes did not for many, many years print "Primitive" in the title as they do now. The Brier Creek and Mayo Associations did not. The Abbott's Creek Union Association did not till 1879.<sup>17</sup>

<sup>17</sup> At the session held that year the following item was adopted: "The Association agrees that the words Primitive Baptist be added to the third article of the act of Convention of 1825." This was an afterthought. But it seems strange that they waited fifty-four years to make the change. But why add "primitive" at all if they continued the same as before the split.

Every one at all acquainted with Baptist history knows that in all our denominational literature that nothing but the plain, simple "Baptist" was used before the split, just as we use it now. They were accommodating, indeed, to give us a distinctive name (Missionary), and then adopt the one (Primitive) they liked best. But we shall see further on who are following what was practiced before the split, as well as the teaching of the Bible.

## CHAPTER XXIV.

THE NUMBER THAT WENT OUT FROM US<sup>?</sup>—THE MEN WHO LED IN THE SPLIT—RESOLUTIONS OF KEHUKEE ASSOCIATION — COVETOUSNESS, THE PROBABLE CAUSE OF THE DIVISION.

The division effected was only partial, for it by no means carried off anything like an equal part of our numbers. Elder George W. Purefoy said:<sup>18</sup> “The *great body* of the Baptists of the United States went on as they had done before (before the split). The anti-mission party, calling themselves ‘the Primitive Baptists,’ are but a small portion of the denomination, and yet it has been said that the Regular or Missionary Baptists have seceded from the Primitive Baptists! Who ever heard before of a body of four-fifths seceding from one-fifth?”

Elder John Culpepper, agent of the Baptist State Convention, made his report to the Corresponding Secretary in 1834, two years after the split in the Abbott’s Creek Union Association, out of which the Liberty Association was formed. He said in part: “I have traveled 350 days; preached 233 sermons. We have ascertained that there are in our State, 27 associations; and three others partly in our State and partly in South Carolina. Nineteen of these associations approve of and encourage the institutions of the day.”<sup>19</sup>

Thus we see again that a minority left the great body of their brethren. Twenty-seven associations—19 remained in the work as they had been doing—8 went out, a fraction less than thirty per cent in North Carolina.

This result was secured, it is said, through the influence of a few men. The spirit of opposition was never spontaneous; it was wrought up by a few shrewd leaders. Elders James

---

<sup>18</sup> History of Sandy Creek Association, page 59.

<sup>19</sup> The institutions of the day referred to are: Baptist State Convention, Mission and Tract Societies, Bible Societies, Sunday Schools, etc.



Osbourn of the Baltimore Association and John Stadler of the Country Line and Joshua Lawrence in the East, contributed more to the result in North Carolina than any dozen others. And it is quite likely true that Elder Osbourn's influence carried Stadler and Lawrence.

Again we quote from the *Biblical Recorder*—an editorial—November, 1871: "The Rev. James Osbourn began to preach in the South and to feed the fires of covetousness by declaiming against 'money hunters.' He denounced all publications except his own, and all collections except for himself, and obtained subscriptions for his books before they were written. Elder Joshua Lawrence and many others were led astray."

The Kehukee Association was induced, after "much speaking," to "discard all Missionary Societies, Bible Societies, and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public; and if any persons should be among us as agents of any such societies, we hereafter discountenance them in those practices, and if under the character of a minister of the Gospel, we will not invite them into our pulpits."

We do not have to go far to discover that the foregoing was prompted by a spirit of covetousness, for the same association, in 1834, two years after the split, said: "If any minister, although he may be a missionary without the bounds of our association, comes among us to preach the Gospel and not to make collections, we do not reject him."

And this teaching has, all through these years, been so congenial to the flesh that it has been accepted by the children in such homes, thus growing up and developing a bitter spirit toward all our work.

## CHAPTER XXV.

STRONG OPPOSITION TO MISSION WORK—THE APOSTLES SENT OUT AS MISSIONARIES BY THE CHURCH AT ANTIOCH—GOD'S PURPOSE—HIS GUIDING HAND—ELDER WATSON'S VIEW.

Our anti-mission brethren claim that mission work as was at first developed one hundred years ago and as now being carried on, is not of God, but "man's work."

Elder Coffey, an authority among them in the West, taking a very decided stand against us, said: "I wish to be understood to mean the modern system of missions, or men-made institutions, and not Bible missionaries." Just as though we were not Bible missionaries because they reject our methods of work!

Our Baptist people from the days of Christ to the present time have always been missionary in spirit and practice; though at times held back by a spirit of lethargy. The Anti-mission Baptists claim that the system of modern missions is *too* modern, and ought therefore to be rejected. But the missionary spirit is no new thing; it is old as the church. We learn that the early Christians "went everywhere preaching the word."

Paul and Barnabas were *sent out* as missionaries. This work may not have been done in the same way or under the same name that we do it. As time wore on, great changes took place, yet it was really the work of spreading the Gospel. It was carried on according to the plan best adapted to their surroundings.

After the Romish hierarchy was fully established, our people were driven back, tortured in almost every conceivable way; and vast numbers of them were put to death. Thus during the hundreds of years which found them in the wilderness, it was impossible for them to do anything in the way of sending out the gospel as we do it now.

We are fully persuaded that the movement usually denominated as modern missions was wholly of the Lord and was under His guiding hand. If the question should arise, "Why did God wait so long to give the gospel to the heathen?" We might answer, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." It was "according to the purpose of Him who worketh all things after the counsel of His own will."

The children of Israel must remain in Egypt four hundred and thirty years, notwithstanding they were His peculiar people. Most of this time they were oppressed and most cruelly treated, yet they must remain till His purpose is accomplished.

From the time that Adam fell a Saviour was promised; yet it was about four thousand years before His advent. We might ask, if He was "a light to lighten the Gentiles and the glory of His people Israel," why was it so long before He made His appearance? "Even so, Father; for so it seemed good in Thy sight."

God's guiding hand was in it all. But the time was about to be ushered in when a new era in mission work was to be inaugurated. Carey's zeal and earnestness was not of his own volition, but of the Holy Spirit. He and his people were so powerfully wrought upon, that it was at Nottingham, in 1784, an Association of ministers resolved to set apart an hour on the first Monday evening in every month for the revival of religion, and for the extension of Christ's kingdom in the world. This resolution was kept up for about seven years. In the spring of 1791 the matter began to take shape. In the following spring Mr. Carey preached his memorable sermon at the annual Association held at Nottingham. In all these movements the spirit of the Lord seemed to be directing; for it is said, "In agreeing upon a plan we had no difficulties to encounter from diversity of opinion, for in everything of importance there was a happy unanimity." Who but the

Holy Spirit could give this? In the meantime Mr. John Thomas had embraced the gospel, about 1783, had gone out as a surgeon of the Oxford East Indiaman; and while in Bengal felt a call to preach the Gospel to the natives. Under his ministry he had assurances that three of the natives had been led to Christ.

In 1792 he returned to London and was interested in securing a co-laborer with him in this work. Mr. Carey was willing to accompany him. Thus it seems that the Lord had prepared the way and designed these men to go. The funds necessary to help them to their destination were soon in hand, for the people gave and gave gladly.

Preceding this, was Roger Williams, in 1636, declaring for soul liberty. The little State of Rhode Island was secured to him and those who should choose to reside within her borders, as a place where they could "worship God according to the dictates of their own consciences." But it was not secured to the whole country till 1783, about the beginning of this movement in England.

Was not the Lord preparing both a place and a people here that should contribute largely to the salvation of the world? This land of the free has conduced to the rapid upbuilding of the Lord's kingdom in our midst. Because of soul-liberty our Baptist Zion has attained a phenomenal growth. The Lord has given our people wealth and numbers; He has also called many to go out from our midst to heathen lands bearing the glad news to a lost world.

Who can recount these signal evidences of God's presence in this work and then doubt that the modern missionary enterprise had its birth in Heaven? If this premise is correct, then our Anti-mission brethren are *not* the Primitive Baptists, but simply an off-shoot from the Regular Baptists; for, they disregard all these indications as from God and charge that it is wholly of men.

Neither can they claim the old records as sustaining them. From the organization of this work in England, in 1792, up

to about 1826, there was no division of sentiment on the subject of missions (except the Kehukee Association, which divided in 1827), till 1832.

But even the Kehukee Association, anti-mission that she now is, was at one time in favor of missions.

She contributed as follows to the General Meeting of Correspondence: \$3, in 1812; \$5, in 1813; and \$5, in 1814. Here is another record of hers: "Bro. Bennett Barrow was appointed the standing secretary of this Association, to correspond with the Board of Foreign Missions." This, with others, shows that at one time she was thoroughly in accord with us in mission work. But since 1827 she has persistently opposed this work.

We find as early as 1772 that the Philadelphia Association paid money to traveling preachers (missionaries). The Association voted a vote of thanks with the interest on Association funds, together with £6 more to Morgan Edwards "for his services in traveling and visiting the churches to the southward." <sup>20</sup>

Elder John Stadler, who was conspicuous in the division of the Country Line Association, paid one dollar to the BIBLE SOCIETY and FIFTY CENTS for HOME MISSIONS to an AGENT of the BOARD. <sup>21</sup>

Elder James Osbourn was perhaps the leading spirit in bringing about the split. Yet this item from the record tells us where he once was: "In 1817 'a committee was appointed for Domestic Missionary Affairs,' and Brethren O. B. Brown, JAMES OSBOURN and Spencer H. Cone were appointed as Home Missionaries." James Osbourn appointed a MISSIONARY! He was THEN a Primitive Baptist.

We quote from an able work by Elder John M. Watson, entitled "Old Baptist Test," pages 181-182, one of their best and most conservative men. Writing of "Errors found existing among the Old Order of Baptists," he says: "I was much

<sup>20</sup> Minutes of Philadelphia Association.

<sup>21</sup> History of Sandy Creek Association, page 56.

surprised as well as mortified that they evinced so little concern about the unbrought 'other sheep' which the Saviour said He must bring. They lay great stress on these words of the Saviour, but do not read other things which He connected with the bringing them in as they ought to do. I heard but few prayers for the sending forth of laborers into His field; nor did I see much concern in any way about them. The Lord's foreknowledge, predestination, calling, etc., have the same relation to them, in principle at least, that they had at the beginning—the same to the last one which He will bring that they had to the first. \* \* \* They preach well about the "*effectual call*," as they term it, but not so well about the outward one. \* \* \* I felt inclined to ask these orthodox Christians if they believed that any of the "other sheep" are now among the heathen nations, and if they were watching the providence of God in regard to them. Moreover, if they felt under any obligations to search them out; to pray unto the Lord to bring them in; and to encourage, aid and send out any who may feel called of the Lord to preach to them. \* \* \* I really fear should any one profess a call of this kind, he would not receive the fellowship and assistance which he would have been entitled to. Thus I fear they do not act as did those who heeded all the commandments of the Lord."

This position taken by Elder Watson is impregnable, it is unanswerable, because it is the truth. He is with us on this. It is just what we believe and constitutes one of the great barriers between us and them. We believe it to be a duty imposed by the great Head of the church to give the Gospel to the whole world—they believe that we have nothing to do with it, that God will raise up men to preach to the heathen when He wants them.



## CHAPTER XXVI.

ANTI-MISSION BAPTISTS ARE NOW OPPOSED TO REVIVAL MEETINGS—NOTHING SAID ABOUT OPPOSING SUCH MEETINGS WHEN THEY WENT OUT FROM US<sup>2</sup>—BAPTISTS HAD GREAT REVIVALS BEFORE THE SPLIT—IN THE KEHUKKEE ASSOCIATION THEY INVITED PEOPLE TO BE PRAYED FOR—GEORGE POPE BAPTIZED LARGE NUMBERS.

Our Anti-mission brethren are very unlike the Primitive Baptists in their decided opposition to revival meetings. We never hear them pray for a revival of religion or know of them making a protracted effort. Who ever hears one of their preachers exhorting the unconverted to repent?

Before the split our Baptist brethren did this, and they had glorious revivals and large ingatherings into their churches. Even the historic old Kehukee, now so decidedly opposed to revival measures, was at one time much in favor with them; they prayed for them and otherwise greatly encouraged them.

We quote from Burkitt and Read's History, pages 145-146, "The ministers used frequently, at the close of worships, to sing a spiritual song suited to the occasion, and go through the congregation, and shake hands with people while singing. \* \* \* The ministers usually, at the close of preaching, would tell the congregation, that if there were any persons who felt themselves lost and condemned, under the guilt and burden of their sins, that if they would come near the stage, and kneel down, they would pray for them. Shame at first kept many back, but as the work increased, numbers apparently under strong conviction would come and fall down before the Lord at the feet of the ministers, and crave an interest in their prayers. Sometimes twenty or thirty at a time. And at some Union Meetings, two or three hundred would come, and try to come as near as they could. This very much engaged the ministers, and many confessed that

the Lord heard the prayers of His ministers, and had reason to hope their souls were relieved from the burden of their sins, through the blood of Christ. It had a powerful effect on the spectators to see their wives, their husbands, children, neighbors, etc, so solicitous for the salvation of their souls; and was sometimes a means of their conviction. Many ladies of quality, at times were so powerfully wrought on as to come and kneel down in the dust in their silks to be prayed for. The same history, page 153, says: "At an Union Meeting at Parker's Meeting-house, August, 1803, it was supposed there were 4,000 people. The weather proved very rainy on Sunday. There was a stage erected in the meeting-house yard; and at about half-past 11 o'clock Elder Burkitt ascended the stage to preach, and it was expected, from the appearance of the clouds, it would rain every moment, and before he was done preaching it did so. Yet, notwithstanding, the numerous congregation still kept together; and although every effort was used to shun the rain, by umbrellas, carriages, blankets, etc., yet we believe one thousand people were exposed to the rain without any shelter; and some crying, some convulsed to the ground, some begging the ministers to pray for them; and composedly stood and received the falling shower without ever being dispersed. And it is not only at particular times, but blessed be God, these meetings are generally blessed." <sup>22</sup>

Benedict, vol. 2, page 104, says of the revival spirit in this Association about 1801: "It began to enjoy a refreshing season, and for a few years following was blessed with a share in that remarkable revival, which prevailed most powerfully and extensively through North Carolina and many other States; so that in the course of two years from the commencement of the revival there were 1,500 persons baptized in the churches belonging to this Association."

---

<sup>22</sup> Burkitt and Read's History from which this quotation is taken is the History of Kehukee Association, now anti-mission, and was printed in 1803, twenty-four years before she turned against missions, Sunday Schools, Protracted Meetings, etc.

Strange as it may seem to people living now, there is not one word anywhere, in all the old church records or Baptist histories examined, where they opposed revival measures at first. In fact, such a thing seems never to have been thought of. But, on the other hand, they carried them on for some time.

That they ever should have taken such a stand in regard to revival measures is beyond comprehension, unless, in their opposition to us in almost everything else, they thought that they ought to oppose this measure also.

Such a thing as taking a stand against revivals or protracted meetings was never, never heard of amongst Baptists until our Anti-mission brethren separated from us in 1827—1840. Before the split in Baptist ranks they had such revivals and ingatherings as few, if any now living, ever witnessed. And, we might add, that they did not take the stand against protracted meetings till some time after they went out from us, as has been given us by old people who lived at the time, and after the division in Baptist ranks.

Deacon Peter Riley, of Tom's Creek church, our old home church, who died some twenty or more years ago, was our nearest neighbor, as far back as memory serves us; was a member of Tom's Creek church when the split occurred. We remember well to have heard him say at one time that after the split they had preaching one night at Samuel Styers' residence, near Denton, and after the sermon penitents were invited, and that three persons presented themselves for prayer. This statement can be vouched for and names of penitents given.

Bro. Robert L. Masten, upwards of seventy years of age, a member of Waughtown church, brought up under that influence and held with them till he was converted, said, in substance: "Elder George McNeely, of Virginia, preached several sermons that he heard, and at the close he would extend an invitation to the unconverted who wished to be prayed for to come and give him their hand." He said this was be-

fore the Civil War, about 1855-1857, as nearly as he could recollect.

Bro. Masten said further: "That before he was married, about 1847 or 1848, Elder Henry Tatum, after preaching a sermon, came down from the pulpit and gave a warm exhortation, and Betsy Crews knelt for prayer, and that Elder Tatum offered an earnest prayer, of considerable length, for her conversion."

Bro. B. D. McKaughan, of Rockford, Surry County, N. C., writes his observations as he recollects those events in his boyhood days. He is now an old and respected citizen. We condense as follows from his letter:

"My father moved to Ashe, now Alleghany County. We lived on a plantation in sight of Piney Creek Meeting-house—Old Primitive Baptists, as they call themselves. I was in my fourteenth year. I think it was in October, 1848, they commenced a meeting at the above-named church, which lasted nearly two weeks. Father, being a licensed preacher from old Abbott's Creek church, took an active part in the meeting—did some of the preaching. They would have meetings at the neighbor's houses after they broke up at the church. They then moved the meeting to Elk Creek Meeting-house, some four or five miles away, and the meeting lasted there eight or ten days. I do not remember the names of the other churches to which they went. The meetings lasted about six weeks at all the churches.

As a result of all these meetings my father witnessed the baptism of seventy-two. I think it was the next Sunday I saw twenty-eight baptized."

A Mrs. Morgan (given name forgotten), of Randolph County, now nearly eighty years old, gives the following information: She has seen the "Old Baptists" call for mourners or seekers to come and be prayed for at a meeting held at Old Unity Meeting-house (long since extinct) and some went forward. She remembers that one Polly Johnson was a

mourner and went away from church screaming and crying aloud. Elder Philip Snider (for many years the Moderator, and leading pastor in the Abbott's Creek Union Association) was assisted by Louis Snider, Soloman Snider (all brothers in the flesh) and Asahel Peacock. (Soloman Snider left them about ten years after the split).

She states, further, that she was concerned during said revival, and made a profession, when quite young, and that Elder Philip Snider baptized her.

From the above reminiscences, it seems quite clear that there was little, if any, opposition to revival meetings for some time after the split. Some of the above observations were made some twenty or thirty years after their separation from us. Nearly all the old church records tell of their opposition to the Baptist State Convention, Sunday schools, Bible Societies and other "institutions of the day," but not one word seen anywhere in opposition to revivals—in fact, it is pretty clear that there was none. This opposition has not been in vogue more than about sixty or perhaps seventy years.

We might add right here that at most of the old Baptist churches there were tents, long since gone, where the people camped during the great revival meetings then held. These tents were at old Abbott's Creek, Lick Creek and even at Mount Tabor, in Randolph County, where the session was being held in 1832, when the Abbott's Creek Union Association divided, where the majority went into Hardshellism, the minority that stood for the organized work as then being developed were denied a part in the proceedings of the body, retired, said Elder Benjamin Lanier, who was present, and went into a tent and organized the Liberty Association.

## CHAPTER XXVII.

A DEPARTURE FROM BAPTIST USAGE—THEY OPPOSE MINISTERIAL EDUCATION—YOUNG MINISTERS EDUCATED IN ENGLAND—THE PHILADELPHIA ASSOCIATION ENCOURAGED IT.

In preceding chapters we have shown that our anti-mission brethren have departed from Baptist usage before the split in some very important particulars. They are very decidedly opposed to the education of young ministers, called of God, as a part of our work. But long before there were any Anti-mission Baptists, the Baptists favored ministerial education. They claim, that while ministerial students are receiving an education that souls are dying and, therefore, they ought to go at once.

But our Saviour did not take that view, when he kept His disciples with Him for three years. Neither did our brethren in the years gone by.

As early as the year 1250, our Baptist brethren had schools where their young men called of God were educated, being supported by contributions from the churches.<sup>22</sup>

Dr. John Rippon, of England, in a "Brief essay towards an History of the Baptist Academy," throws much light upon this important subject. Hear him: "We had at that time literary men, whose abilities reflected honor on themselves, and on the cause they espoused; and of these, some who ranked high among the learned were disposed to teach. Such, however, was the unsettled state of affairs in the protectorate, and so great the persecutions of our brethren and other non-conformists afterwards, from the Restoration, in 1660, till the glorious Revolution, in 1688, that we must not be surprised if we find no splendid seminaries of learning among the Baptists, or any other Protestant Dissenters in those early days.

---

<sup>22</sup> Orchard, Vol. I, p. 158.



Indeed several of the ejected or silenced ministers, in different counties took under their care a few young men of promising abilities for the ministry, and, without regard to our distinguishing sentiments, assisted them in their preparatory studies for sacred service. \* \* \* It is not easy for me to say with precision how early in the last century *our* learned brethren in this country began, *among themselves*, to educate their juniors for the work of the ministry."

Again Dr. Rippon says:<sup>23</sup> "That the ministers and messengers of more than one hundred baptized congregations in England and Wales met, in a General Assembly at London, in September, 1689, to consult the good of the whole denomination.

At this Convention they resolved to raise a fund or stock for the advantage of churches who were not able to maintain their own pastors or teachers, etc., and for assisting members of churches who had promising gifts, were sound in fundamentals, and inclined to study, in attaining to the knowledge of the Latin, Greek and Hebrew." From the above it will be perceived that our brethren engaged in ministerial education at as early a date as was possible for them to do so.

They were not allowed by their enemies to engage in such work; and so desirous were they to do something along this line that before they could project colleges and seminaries, they taught young men for the ministry in a private way.

Let us now follow our brethren across the Atlantic and see them in the new world. The Philadelphia Association, the oldest on the continent, was constituted in the year 1707. For the year 1722, one hundred and ten years before the split, it was proposed that the churches make inquiry among themselves, if they have any young persons hopeful for the ministry, and inclinable for learning; and if they have, to give notice of it to Mr. Abel Morgan before the first of November, that he might recommend such to the Academy on Mr. Hollis'

---

<sup>23</sup> Baptist Register, Vol. II, pp. 415-416.

account. (Minutes of Philadelphia Association, page 27.) Even at that age, Mr. Hollis was so much interested that he was to pay the bills.

At the sessions for 1756-'57 we find this same Association encouraging education. At the session for 1764 it was agreed to inform the churches to which we respectively belong that, inasmuch as a charter is obtained in Rhode Island government, toward erecting a Baptist College, the churches should be liberal in contributing towards carrying the same into execution. In October, 1766, we find this: "Agreed to recommend warmly to our churches the interest of the college, for which a subscription is opened all over the continent. This college has been set on foot upwards of a year, and has now in it three promising youths under the tuition of President Manning." Two thoughts here are noticeable, viz: "Agreed"; and "*warmly* agreed to recommend."

A subscription is opened all over the continent. They were heart and soul in favor of ministerial education and had never been disturbed with a thought of anti-ism.

But why multiply authorities? These are only a few of what might be produced.

## CHAPTER XXVIII.

## ANTI-MISSION BAPTISTS OPPOSE STATED SALARY FOR PASTOR—SCRIPTURE TEACHING ON THE SUBJECT—ELDER JOHN M. WATSON'S VIEW.

Our anti-mission brethren are very much opposed to an understanding between church and pastor, relative to a salary. They speak of such as a "hireling" ministry. With them there must be no agreement as to what the pastor must have for his support. It is strange that this should be so in regard to pastoral support and not practiced in any other calling in life.

There is just as much reason for a carpenter amongst the anti-mission brethren being asked to build a new meeting-house and let the brethren pay him as they say preachers ought to be paid—just what the brethren *think* he ought to have. How many of them would take a contract on such condition? Not one. They ought not be asked to do it. It is not good business. And yet if ministers insist on knowing what they are to receive for their work, they are at once branded as "money hunters" or preaching for "filthy lucre." O for shame!

We all know that the New Testament Scriptures don't say in so many words that a stipulated amount may be mentioned, but we contend that it is not contrary to Scripture teaching on this subject.

Paul says, "Have I committed an offense in abasing myself that ye might be exalted, because I preached unto you the Gospel of God freely? I robbed other churches, taking wages of them, to do you service." "The laborer is worthy of his reward."

"The workman is worthy of his meat."

"The laborer is worthy of his hire." It seems that "wages," "reward," and "hire" are not contrary to the genius

of New Testament teaching on this subject, but fully in accord with it. The trouble with our Anti brethren is that they have made a hobby of this, while they are receiving money in handshaking and on the sly generally. If a church or churches ought to support a pastor, there can be nothing wrong in understanding what would be sufficient to support him. In that case, the church just knows what is expected and therefore has something to work to.

Elder John M. Watson, one of their preachers in "Old Baptist Test," has an article under the caption of "Ministerial Deviations," from which I wish to quote. He says: "The Scriptural relations between pastor and church is not regarded by us as it should be. Our ministers do not teach the churches their duties towards themselves. Human pride constrains them to shun to declare the counsel of God on the subject; because so many are preaching at fixed rates per sermon, per month, or per year, they forego their just rights, as ordained of God, rather than seem like such are. These have not only caused the way of truth to be evil spoken of, but our ministers to deviate from the line of duty. The plain commandments and exhortations of the Lord have been left unpreached, until some of our churches—judging from their conduct—have forgotten that these duties are enjoined in their Bibles. This deviation is mutual; it is difficult to say which party is most blameable; one fails to teach and exhort, and the other to perform.

"When the word of God is plainly, faithfully and frequently preached, it will bring forth fruit in circumcised hearts. The gross and palpable neglect of pastors in teaching their flocks the plain precepts of the Bible, revealed by the Holy Spirit, and recorded by the Evangelists for their benefit, is the cause of so little fruit from that division of the word of the Lord, abounding to the credit of our churches."

After quoting all the Scriptures bearing upon this subject, he then adds: "The preacher does not become a beggar until

his demands transcend his Scriptural rights, nor a hireling until his wages exceed Bible rights. While defending and maintaining his just pastoral rights, he is no beggar, cap in hand, beseeching his brethren for some poor pittance or other, but a dignified, independent asserter of his just claims, and should be so regarded by all who have ears to hear the commandments of the Lord, or a heart to practice them. \* \* \* Preachers must speak out on this subject, not on their own authority, but on the Lord's; not in their own words, but in the plain, strong ones of the Bible; not as religious beggars of the day, but as faithful pastors. The correction of this error, now causing so many hearts to mourn, must, after all, begin in the pulpit, which I affirm can be done if there be grace among the hearers."

This sounds strangely coming as it does from such an unexpected source. But it is based upon the word of God and can not be shaken. He charges error upon his people in this. No one of our *own* denomination has, so far as I know, written more pointedly upon this subject. No one would suspect him being an Anti-mission Baptist preacher from reading the above deliverances. But he was.

According to his position on the support of the ministry we are carrying out the instructions of the New Testament more nearly than they. Therefore we must be Primitive or real Bible Baptists, instead of them.

## CHAPTER XXIX.

OPPOSITION TO SUNDAY SCHOOLS—BAPTISTS HAD THEM BEFORE THE SPLIT; COUNTY LINE ASSOCIATION ENCOURAGED THEM—AFTERWARDS THEY OPPOSE THEM AND BECOME NEW BAPTISTS.

How there ever could have been open opposition to teaching the people the word of God is more than can be known now. Can it be a sin for one to stand before a class and teach God's precious truth? Is the Lord displeased with those who teach or those taught? We think not, when perhaps seventy-five to ninety per cent of those coming into our churches are from the Sunday school. Moses evidently believed in teaching the children. (Deut. 6:5-9.) After exhorting them to love the Lord God with all the heart, and with the soul, he added: "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children," etc.

There have been many foolish and unwise things said about this great work by our Anti-mission brethren. They have treated the Sunday school and its work as though it were an engine of the devil. But such a thing as abuse of this institution was unknown till our brethren split off and set up opposition to this work.<sup>24</sup>

The County Line Association, which went out from us, was at one time heartily in sympathy with this great and good work, and was enthusiastic in its support.

---

<sup>24</sup> Deacon John Teague, of Old Abbott's Creek church, in his old age, told the author that he was born August 18, 1815; and was therefore about seventeen years old when the split took place in the old church. He said that he attended Sunday School at Abbott's Creek regularly before the split there. He recollected well that the large meeting house would sometimes be nearly full of Sunday School scholars.

About the time of the division in the church the people were gathering for school as usual on the Sabbath. Some one who knew, remarked, "You need not go to school to-day, the doors are nailed up and you can not get in." All of which was found to be true. That ended the Sunday School work in that house.



At the session of this body in August, 1821, a short while before the split, they adopted a Circular Letter, commending, in the strongest terms possible, the Sunday school work. But let us give a quotation from the Circular:

“We beg leave to suggest for your consideration a few plain observations on *the Christian education of your children*. \* \* \* Contrast in your minds the appearance of two neighborhoods, in one of which the children have shared a *Christian education*; in the other they have not. In the former, as a general thing, you will find them submissive to authority, dutiful to parents, respectful to old age, affectionate.

“Here family altars are erected, and on them, morning and evening, is offered the incense of prayer. In the latter you find them ungovernable, undutiful to parents, disrespectful to old age, saucy, Sabbath-breakers, profane.

“Let there be stated periods which we will devote wholly to their instruction. And those of you, brethren who can afford no other time, we advise to teach them before and after the ordinary exercises of public worship (preaching).

“‘It is lawful to do good on the Sabbath day.’ Then take them to the house of God with you and you will lessen one of the crying sins of the land, Sabbath-breaking. They may be taught also in Sunday schools, an institution which has been blessed of God to the salvation of many souls, both of children and parents—we earnestly solicit your attention to these schools, and beg you to establish one in every neighborhood. Though, in communicating instruction, you may think you are scattering but little seed, and that, too, in an unpromising soil, God may give it ‘deep root’ in the hearts of your children and your declining years may be solaced with the prospect of an abundant harvest. ‘Cast thy bread upon the waters, for thou shalt find it after many days.’”

Who can read these extracts and not see that they were heart and soul in favor of Sunday schools? Then, in ten or twelve years, they take a decided stand against this work: in

the face of all that they said in the Circular quoted from above, how could they do this? They were not in ignorance as to the blessed influences diffused through these schools. They said the truth while pleading for the Sunday school. Were they sincere in the last step taken?

Of course they changed from what they were and became a new kind of Baptists, for there never had been seen such Baptists before the split.

## CHAPTER XXX.

THEY ARE DECLINING IN NUMBERS AND MORAL POWER—  
 CATHCART'S ENCYCLOPEDIA GIVES STATISTICS—THE BAP-  
 TIST YEAR BOOK, 1880—ELDER JOHN CULPEPER'S STA-  
 TISTICS, 1834—COMPARATIVE STATISTICS KEHUKEE AND  
 CHOWAN ASSOCIATIONS—MIAMI ASSOCIATION IN OHIO—  
 RED RIVER ASSOCIATION, KENTUCKY—ABBOTT'S CREEK  
 UNION ASSOCIATION, NORTH CAROLINA.

Because of such decided, emphatic opposition to, and will-  
 ful neglect of the means, which have been so signally blessed  
 of God for the spread of the truth and consequent upbuilding  
 of the Redeemer's kingdom, our Anti-mission brethren have  
 been on the decline numerically almost ever since they went  
 out from us.

"In 1844 the Baptist Almanac attempted to distinguish be-  
 tween the Regular or Mission Baptists and those who op-  
 posed missionary work in formal organizations for that pur-  
 pose. The record of 1844 reported 184 Old-School Associa-  
 tions, 1,622 churches, 900 ordained ministers, 2,374 bap-  
 tized in the year preceding, and 61,162 members.

"The Year Book for 1880 returns 900 Old-School churches,  
 400 ordained ministers, and 40,000 members,—a loss of one-  
 third in thirty-six years. The Old-School brethren have de-  
 clined in numbers almost every year since they made the  
 division."<sup>25</sup>

Elder John Culpeper, as agent of the Baptist State Con-  
 vention of North Carolina, in making his report of work  
 done in 1834, stated that there were 27 Associations in the  
 State, 19 of which were in favor of mission work and 8  
 were opposed. In the 19 Associations, 4,278 persons have  
 been added by baptism during the last Associational year.  
 Of the 8 anti-mission Associations, only 5 of these bodies pub-

<sup>25</sup> Cathcart's Encyclopedia, Vol. I, p. 78.

lish their numbers. One hundred and eighty have been baptized. With the deaths and exclusions, our opposing brethren appear, from their minutes for 1833, to have diminished, though the diminution was not large. The average increase in the 19 missionary bodies was 225, while in the 5 bodies which reported, they had 36.

In 1805, the Kehukee Association divided. All the churches lying on the east side of the Roanoke River constituted the Chowan Association.

In 1806, Kehukee Association numbered 1,736.

In 1806, Chowan Association numbered 1,839.

In 1841, Kehukee Association numbered 1,200.

In 1841, Chowan Association numbered 6,000.

In 1880, Kehukee Association numbered 2,016.

In 1880, Chowan Association numbered 11,058.

In Missouri, for the first ten years after the split, they had not decreased—but actually increased—the only instance of increase noted anywhere. But a comparison of the relative increase as to the Missionaries and Anti-missionaries will be both instructive and entertaining:

“It is,” says the author, giving statistics, “an interesting fact that in 1836, one year after the division, the Baptists of Missouri numbered 8,723 and were divided as follows: Regular or Missionary Baptists, 150 churches, 77 ministers, 5,357 members; Anti-missionary Baptists, 80 churches, 49 ministers and 3,366 members.

“In 1846, just ten years after, the Regulars numbered 292 churches, 144 ministers and 15,331 members; and the Anti-missionary Baptists, 118 churches, 57 ministers and 4,336 members.”

In the following examples we see the sad fate of anti-mission churches: In Miami Association, of Ohio, in 1836, nineteen anti-mission churches expelled six missionary churches. The six had 441 members and the nineteen had 706. In twenty years the six had increased to twenty, with 1,964 members, and the nineteen had decreased to ten, with

only 343. In 1877, or forty-one years, the six had increased to 65 in three District Associations, with 6,733 members, and the anti-mission churches had ceased to report.

In 1841, Red River Association of Kentucky had thirty-three churches; eight missionary churches withdrew and formed Bethel Association. This left twenty-five anti-mission churches. In sixty years the eight increased to sixty, with over 6,000 members, with Bethel College, at Russellville, and Bethel Female College, at Hopkinsville. Of the twenty-five anti-mission churches only three remained.

The Abbott's Union Association, now anti-mission, divided in September, 1832. In that Association, at the time of the split, the Antis were in the majority, just how many is not now known. However, in 1829, three years before the split, the body numbered 536. At the time of the split those that stood for missions numbered 159. From 1829 till 1832, when the division was forced, it is probable that they had increased to 600, as they seemed to be in a prosperous condition till the trouble arose. Four years after they separated, 1836, they reported 396 members. In 1837, 353 were reported, having decreased by 43 in one year. In 1850, they reported 293. In 1871, they had decreased so that they had only 188 members. Since that time they have increased, and number now between 200 and 300.

The Liberty Association, which was formed out of the 159, that were rejected by the Association at Mount Tabor in September, 1832, met in November following, at Jamestown, and reported 188, a gain of 29 in two months. In 1834, they reported 307 baptized that Associational year.

The Liberty, organized with 7 churches and 159 members, has grown to 26 churches with a membership of 2,185, after dismissing 5 churches with an aggregate membership of 449, to join other Associations more convenient to them.

Thus we see that in every instance noted that, seemingly, the Lord has wonderfully blessed the churches and Associations that have contended and stood for Bible missions.

## CHAPTER XXXI.

## SIDE-LIGHTS ON THE SPLIT.

The adding of side-lights was an afterthought, and therefore some things are necessarily repeated, but the author was sure that the reader would be delighted to have this additional matter, as the matter discussed can be seen from different view-points. The reader will readily see that every author quoted bears testimony to certain truths:

1. That our anti-mission brethren went out from the great body of their Baptist brethren.

2. That almost everywhere they manifested the same spirit of—shall I say it?—of bitterness toward those who stood for the development of the Lord's work as it was being carried on before 1820 or 1825.

3. That they can not give us credit for being sincere in our views, but always regard us as of the world.

The first matter introduced under the above heading is part of a tract by Elder Mark Bennett.





REVIEW OF THE HISTORY  
OF THE  
KEHUKEE BAPTIST ASSOCIATION,  
TO WHICH ARE ADDED THE COMPARATIVE CLAIMS OF  
MISSIONARY BAPTISTS  
AND  
ANTI-MISSIONARY BAPTISTS  
TO SCRIPTURAL AND UNALTERED RELIGIOUS USAGES.

---

By REV. MARK BENNETT,  
EDGECOMBE, N. C.

---

RALEIGH;  
PRINTED AT THE BIBLICAL RECORDER OFFICE,  
1854.



## PREFACE.

Should it be inquired what demand there is for such a work as this we would answer that an exclusive claim to identity, with the independent and Baptist bodies of Christians named in it, is set up by the Kehukee people, and this too for the ostensive purpose of condemning the mission enterprise, but especially the Missionary Baptists.

The latter, in laboring to carry the Bible and the Gospel to all the world, are charged with having forsaken the Baptist ground and gospel policy; the former arrogate to themselves the credit of having ever remained the same. To test these claims is the object of these pages.

Here it may be objected that, if this is our purpose, why has it not been attempted at an earlier date? Our apology is this, viz: We supposed the History under review would be read, and that this would rectify mistakes. But the sequel has evinced that either it has not been read or else its readers have, in a high degree, disregarded what they have read. We think it highly probable that our Kehukee friends, dissatisfied with the face of their own record, have preferred to lay upon it the veil of oblivion. To this record we wish to direct attention, and to bespeak for its report the charitable hearing of all parties.

Some of those most intimately concerned may attempt to deny that said History speaks the true principles of that Association. But it seems to be a singular admission that, with such high pretensions to fidelity and courage, she should suffer a minority to impose upon her a quarter of a century without any proper demur.

For the manner of execution we humbly crave the indulgence of the reader. The haste used in getting up the Review, etc., has denied us the opportunity of attending to its grammar and rhetoric. And besides this we may have erred in considering plain historical and polemical discussion calls for little ornament.

Our steady aim has been the benefit of all concerned. If we shall have injured anybody we believe that our motives, understood by good hearts, will be a guaranty for their forgiveness. To serve mankind in the promotion of Truth to the greatest advantage would fill our large desire; meanwhile, if we accomplish a little good we must rest contented.

That the work may do no harm, but much good, is the earnest prayer of your

Friend and brother,

M. B.

## REVIEW OF KEHUKEE BAPTISTS.

Precedent and antiquity are often seized upon for the purpose of recommending principles and usages, which in themselves have little or no claim upon our esteem or confidence. Since the happy Reformation of Martin Luther has spread its Protestants and Dissenters over a large portion of Europe, and since the free institutions of the United States, the Eden of all Christendom, have brought together into civil concord in this country all sects and denominations; and since the late origin of the many peculiarities which distinguished a number of the sects serves to invalidate their pretensions to orthodoxy, it is become the universal practice to appeal to former customs and to early Christianity. Some are pleased with the sanction of fifty years ago; others are content with three hundred; and others with no less than 1850. Some are willing to trace through the line of the Romish hierarchy; and others will consent only to draw their line of spiritual genealogy from the Bible alone.

Among the religious bodies which have sought the seal and sanction of snowy time is that whose history is now under review. Till very recently the highest antiquity claimed for the peculiarities of that community was 1775. One year anterior to that date would divide the Kehukee Association in two parties, called *Separates* and *Regulars*, or *Separate Baptists*, or *Separate Newlights*, and *Regular Baptists*. (See Burkitt and Read's History, pp. 37, 38.) Pressed back farther than the year 1764, she becomes distributed into a few scattered churches, holding the tenets of the Freewill Baptists and General Baptists. (Benedict's History, p. 682, and Burkitt and Read, p. 43.) The General Baptists held the doctrines of James Arminius, and the English Baptists in practice were missionary.

If the Kehukee body of Christians should urge their antiquity farther than the year 1826, with the view of finding



their present likenesses, they would fail. The Kehukee Association of 1802 and of some years later had her Union Meetings with their constitutions. (Biggs, p. 119.) More recently she has discarded and opposed these meetings.

In 1802, she approved of evening meetings, especially of night meetings, for revival purposes. (Page 117.) Since then she has abandoned such meetings. Within the last year or two we learn that these meetings are revived.

In 1802, she approved of the practice of the preacher's walking among the congregations, singing and shaking hands. Hear what she says (pages 114, 115):

"Shaking hands while singing was a means (though simple in itself) for to further the work. The ministers used frequently, at the close of worship, to sing a spiritual song suited to the occasion, and go through the congregation and shake hands with the people while singing; and several when relating their experience, at the time of their admission into church fellowship, declared that this was the first means of their conviction. But since then she repudiates this practice, so much that many holding Kehukee sentiments of the present time would not give their hand to a minister acting thus."

In 1802, and later, inviting people to be prayed for was in common practice with Kehukee. Hear her speak for herself (pages 115, 116, Biggs):

"Giving the people an invitation to come up to be prayed for was also blessed. The ministers usually, at the close of preaching, would tell the congregation that if there were any persons who felt themselves lost and condemned, under the guilt and burden of their sins, that if they would come near the stage and kneel down they would pray for them. Shame at first kept many back; but as the work increased numbers, apparently under strong conviction, would come and fall down before the Lord at the feet of his ministers and crave an interest in their prayers. \* \* \* This very much engaged the ministers; and many confessed that the Lord heard the

prayers of his ministers, and they had reason to hope their souls were relieved from the burden of their sins, through the blood of Christ. It had a powerful effect on the spectators to see their wives, their husbands, children, neighbors, so solicitous for the salvation of their souls; and was sometimes a means of their conviction. Many ladies of quality, at times were so powerfully wrought on, as to come and kneel down in the dust in their silks to be prayed for. The act of *coming to be prayed for* in this manner had a good effect on the persons who came, in that they knew that the eyes of the congregation were on them, and if they did fall off afterwards, it would be a disgrace to them; this, therefore, was a spur to push them forward."

Who that hears the Kehukee denouncing these practices in 1827 and onward, would suppose they were once her own? And who that is acquainted with her history prior to 1826, would dream that her present exclusiveness in church fellowship, she is claiming to stand on old Kehukee ground? But it is evident to all who are apprised of her course fifty years ago, and also at the present time, that a religious body or an individual, pursuing her former practices, would fail now to gain her fellowship; and, consequently, Kehukee of 1852 could not fellowship Kehukee of 1802.

The Kehukee Association has been quite unsettled and undetermined as to denominational epithet. When its present constitution was adopted, in 1775, the churches agreed upon the name of "The United Baptists;" as that body was formed chiefly by a junction of the Separates and Regulars.

The Kehukee Association had been missionary in her operations from the revival of missions in this country; and the mission enterprise was prosecuted with but little energy; and the number of opposers increased, yet slowly, to 1826. About that time two or three of her preachers drafted some "resolutions," in which was bespoken for their denomination the name of "Reformed Baptists in North Carolina." In

the course of two years they became dissatisfied with this name and abandoned it.

For some time they called themselves alternately "The Old Baptists," "The Old Sort of Baptists," "Baptists of the Old Stamp," "The Old Side Baptists," etc.

During 1826, unusual pains were taken by the anti party to set the churches against missions; and in 1827, a majority was found opposed to it.

If we recollect the time well, during the period of 1832 to 1835, a meeting of a few anti-mission Baptists was held in Maryland, some distance from the city of Baltimore, at a place called Black Rock; at which meeting they resolved to be known among themselves by the name of "Old School Baptists." With this name the Kehukee people at first were not well satisfied. But contemporaneously, or nearly so, with the Black Rock movement, a monthly with the caption of "Signs of the Time," was issued from New Vernon in New York, Orange County; which paper unceremoniously dubbed the anti-mission Baptists with the name of "Old School Baptists." After some mumuring and delay, the Kehukeeans adopted it, and became well pleased with it.

More recently, say within twelve or eighteen months, we apprehend that they are about to throw off "Old School," and take the name of "Primitive Baptists."

It was mentioned above, that the Kehukee Association had been missionary in her operations. But from 1816 to 1827 she changed from missionary to anti-missionary. That the reader may be satisfied of the truth of these statements, we will copy from Biggs's History of the Kehukee Association, the following testimony. The Kehukee says (Conoho, Martin, 1803):

"Is not the Kehukee Association with all her numerous and respectable friends, called on in Providence, in a way to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?

“The subject was referred to next Association. Coming up for consideration at the Association in 1804, it was answered by appointing Elders Lemuel Burkitt, Martin Ross, Aaron Spivey, Jesse Read and John M’Cabe, delegates, to meet such as might be appointed by the Virginia, Portsmouth and Neuse Associations, at Cashie meeting house, Bertie County, on Friday before the third Sunday in June, 1805, to devise ways and means to support the missionary cause. The proceedings of this Convention were never reported to this Association, so as to be spread upon her minutes; but arrangements were made to enter into a system of collecting money to aid missionary purposes” (p. 162.)

According to this testimony, which is the Kehukee’s own, she was in 1805, as completely missionary as was the Virginia, Portsmouth or the Neuse. And the Kehukee acknowledged in 1835 that, although the “missionary spirit” had had “the ascendancy,” (and she ought to have said they were full missionary bodies), yet, she owns that, until the Chowan and Neuse refused to correspond with her (which was in 1827, or later), she willingly corresponded with them. (Biggs’s History, pp. 163, 164.)

In 1811, there was in North Carolina an annual convention, called “The General Meeting of Correspondence,” the control of which seems to have belonged, as much or more, to the Kehukee than to any other Association. One object of this convention or “meeting” was “to encourage the preaching of the Gospel.” To this meeting the Kehukee contributed \$3.00 in 1812, \$5.00 in 1813, and \$5.00 in 1814. (Biggs’s History, pp. 190, 191, 195, 197.)

Again she says:

“The committee appointed on Saturday to examine the report of the Board at Philadelphia on Foreign Missions recommended that the circular of the agent, Elder Rice, be read; which was done.

“Brother Bennett Barrow was then appointed Corresponding Secretary of this Association until the next annual meet-

ing, to write to said agent, receive payment for the pamphlets, forward and transmit the same to the Board or agent" (p. 200.)

By this extract we see that from 1805 to 1815, the Kehukee lost nothing of her missionary spirit; that she had her "Corresponding Secretary" of the Board of Foreign Missions; and was selling pamphlets and collecting money to promote the mission cause.

Again she says:

"Brother Bennett Barrow was appointed the standing secretary of this Association, to correspond with the Board of Foreign Missions" (p. 202.)

This permanent appointment of Barrow as secretary, was in 1816, at Log Chapel, Martin County.

She says:

"The Association received from the secretary 50 copies of the proceedings of a General Convention of Baptists in the United States, held in Philadelphia, from the 7th to 14th of May, 1817; for which the Association return thanks" (p. 208.)

This vote of thanks for minutes of the General Convention took place in 1817, at the Falls of Tar River. About this time the Kehukee began to change. Two years ago she had resolved to send more funds to the General Meeting. It is discoverable that her change began at her funds. Her correspondence outlasted her contributions by several years. This is seen in the following where she says:

"Elders P. Bennett, Lancaster, and Brother Barrow, and in case of failure, Elder Moses Bennett, were appointed delegates to next General Meeting; and it was resolved, that, in future the Association would not send any of her funds to that meeting" (p. 200.)

See also the next, viz:

"The Association received sixteen copies of the fourth annual report of the Baptist Board of Foreign Missions, from the United States Convention of Philadelphia" (p. 210.)



Here they receive the report, but offer no thanks this time. This was in 1818.

Before this period the Association had lost several of her prominent and useful preachers, Elder Burkitt, the principal writer of the former history, and under whose labors the body had made its largest acquisitions, had slept with his fathers as much as twelve or fourteen years; and Nathan Gilbert about ten. Others might be named.

Some of the surviving ministers had been much in the habit of preaching against ministers wearing "shoe-boots," and "broadcloth coats," and "stiff collars," and "white waist-coats." They had likewise ridiculed learning and learned preachers, by speaking of their preaching as mixed up with "Greek and grammar," and "high flown style," and "book learning," and "gibberish," etc. Indeed learning, or education, had been little encouraged in any, except the wealthier classes of people; and consequently the large body of the churches had to contend with all the prejudices growing out of difference in rank and learning. These prejudices were the stronger, as the Association had been formed at a time, or adopted her constitution at a time, (1775), when the English parsons among us, most of whom had better education than the common people, were on account of their avarice and impiety, extremely odious to the Baptists. And as education had not advanced enough to remove these prejudices, or to give them proper direction, they lay at that date, (1818), strong against learning. Nor are they either removed or rectified at this time, (1852.)

Hence the degree of learning and skill denoted by the manner in which the continuation of their history was gotten up in 1835. It is evident that Burkitt and Read lived at a time when scarcely half the advantages were known, which thirty-three years later were offered to their successors. And yet it is equally evident that Biggs's History is greatly inferior to theirs. Of the truth of this remark we will notice two or three particulars as evidence: First, a capital blunder



is committed at the outset. (See p. 162.) About two and a half pages exhibiting those sentiments and reflections which the Association or the writer held in 1835, are droppped into the proceedings of 1803! This arrangement, or rather derangement, makes the Kehukee condemn herself for the very policy which she continued about fourteen or fifteen years afterwards to practice. It makes her speak in 1803, of what she did in 1827 and 1829!

When we reflect that this interpolation is made without any sign of division in chapter or sections, without a paragraph, or even a short line, and without any note of explanation, we can not reasonably account for it but upon the ground that the writer wished to make Kehukee say in 1803, what she would not, and did not say till 1827 and 1829.

Upon this hypothesis we can understand the whole interpolation. The Association from 1803 to 1817, occupied ground so distinct from what she did in 1827, that the historian in his imagination divides her into two separate bodies; and makes "the old Kehukee Association," at her session in 1827, rebuke herself prior to that time as "the ranks of the new schemed advocates" (p. 163.) Up to this period (1827) the Chowan and Neuse, two missionary bodies, had corresponded with the Kehukee, another missionary body; as pp. 162, 163, 164, 114, 115, 200, 202, 208, 210, will show; but when she *changed* her ground, then they *dropped* her. But she speaks for herself:

"In the Chowan and Neuse Associations, the missionary spirit procuring the ascendancy, evinced itself in refusing correspondence with the Kehukee which had been uninterrupted ever since their dismissal" (pp. 163, 164.)

Now we remark that the Kehukee was in favor to the query (p.162.) We ask "which spirit procured the ascendancy" then? The Chowan then corresponded with the Kehukee. In 1816, the Kehukee had her Corresponding Secretary "*to correspond with the Board of Foreign Missions.*" Which "spirit procured the ascendancy" then? The Neuse

then corresponded with the Kehukee. And yet her historian tells us, (p. 164): "But the Kehukee still remained steadfast." Her history further says:

"When the inventions of men conflict with the scriptures, she will always be found contending against them, girded with the shield and buckler of God's word" (p. 164.)

To be sure "she" will; just as earnestly as she did in 1816, when she appointed Bennett Barrow "*standing secretary of this Association, to correspond with the Board of Foreign Missions.*" Of course she has never changed:—"But the Kehukee still remained steadfast!"

A second fault in Biggs's History is found in giving some transcript of the annual business proceedings, as intended for a history. We have a continued monotonous round of minutes; carefully noting who preached the introductory discourse; his text written out; the opening and closing of each session, and that with prayer, and who prayed; who was appointed to preach on Sunday, and all their texts written out; who to write the circular letter, and who to examine it; the reading of the decorum; the reading and approval of the circular, and the order for it to be recorded; who were committee on finance; who to write corresponding letters; that an invitation was given to visiting brethren, and who took seats, etc., etc., etc.

In this manner we have for history a catalogue of her meetings, an accidental history of about three days in each year, or ninety-six of her history in thirty-two years. And if we except her queries, divisions of the body, and such extracts as we have herein made, this is the history of the Kehukee Association for the third of a century.

The publishing of Rice's circular approved, (p. 200), and of "part of the writings of Robert Hall adopted as a circular," would in our esteem, form suitable appendages to her history; and so would the biography of Elders Lemuel Burkitt and Martin Ross. A few remarks on each report received from the Board of Foreign Missions, expressive of the

feelings of the Association at the time; and such of the circulars as might indicate the tone of piety, should have been introduced; and in conclusion, general remarks embracing the whole period and showing the progress and variations through which she had passed. And by all means the "Declaration of Reformed Baptist Churches," should have come to hand. The omission of these notices will cause much of her essential history to be entirely lost.

A third fault in this history is, in failing to acknowledge her change from missionary to anti-missionary, and in not detailing and entering on the record the history of the change.

All who read and see that, from 1803 to 1817, she represents herself as engaged in missionary operations, and publishes to the world that she appointed in 1816, (no objection appearing), a "standing secretary of this Association, to correspond with the Board of Foreign Missions; will reasonably wish to know when and where, and how it came about, that she can not now fellowship a missionary Baptist. Nay, as late as 1821, she had her "corresponding secretary" of the "Baptist General Convention," (p. 218, Biggs), and she sent "one copy of her Minutes to said Board," (p. 220.)

In 1822, Elder Biggs was requested to add such advice (in a circular) to the churches as, in his opinion, might tend to produce a revival of religion (p. 223).

In 1824, at Great Swamp Meeting House, Pitt County, the following entry is made in her minutes, viz:

"An address from the Board of Managers of the Baptist Convention of the United States was received." Now, no objection is heard to this, at the time. She was then engaged in missionary correspondence; and Elder Joseph Biggs was appointed to write "to the Board of Managers of the Baptist Convention," (pp. 227, 228.)

In 1825, at Falls of Tar River, Elder Biggs was appointed to write "to the Baptist General Convention at Washington City."

1826 forms an era in the history of the Kehukee Association. From this time her mission operations cease, and she is henceforth found "remaining steadfast" on the side of anti-missionism. Up to this period her mission fellowship had continued; though the fountain of her missionary funds had dried up several years ago.

About the year 1820, or later, there was published a pamphlet signed: "*A Clodhopper* of North Carolina." Its design was to oppose the mission enterprise. It appealed alike to the prejudices and the avarice of men; and its spirit was imbibed by many of all classes, in and out of the church.

The cause of missions had acquired nothing like permanency, or even much strength. And although in 1820 and 1821, a lively interest in it had been awakened in the upper bounds, by the labors of Elder Robert T. Daniel, who traveled extensively in the State, and formed many missionary societies, auxiliary to the North Carolina Baptist Missionary Society; yet all missionary exertion was soon paralyzed, chiefly through misapprehension on the part of churches. Some had supposed all the money collected was to be applied to Foreign Missions. Others thought it was all to be employed in sending preachers to the churches which contributed. Others, again, insisted that it was given for the special purpose of sending ministers to places entirely destitute. Several agents had been in the field, some at thirty dollars per month; and Elder Daniel, General Agent, received forty dollars per month. When these ministers had received compensation, the amount remaining was small; and as the State Society was mainly domestic, almost all the churches were disappointed and dissatisfied. The State Society and the auxiliaries were dissolved; and for several years scarcely a breathing was heard in defence of missions, through want of proper organization.

This state of affairs gave currency and credit to "*A Clodhopper*," and to "*A Declaration of the Reformed Baptists of North Carolina*," published in 1826; and to all the anti-

efforts which inflamed by passion and avarice, and unrestrained by reason and scripture, still gained strength by lapse of time.

In 1825 and 1826, the anti-missionaries began, as already noticed, to take an open stand.

Accordingly at the session of 1826, Skewarkey, Martin County, the following was presented, namely:

“A paper purporting to be a declaration of the Reformed Baptist Churches in North Carolina, (read on Saturday, and laid on the table until this day), was called up for discussion, and was referred to the churches to report in their letters to next Association their views on each article therein contained” (p. 235.)

This famous instrument, her historian seems to have considered not worth recording; as it is not found in Biggs. For this omission, however, he was excusable on three hypotheses: First, probably, on second thought, his Association did not desire to descend to posterity as *Reformed Baptists*; and secondly, it was not found incorporated in her minutes to transcribe which, alone, might seem to him to answer all purposes of history; and thirdly, he might have forgotten it.

During the next associational year extraordinary efforts appear to have been made in support of this “Declaration,” which failed to go through at Skewarkey.

1827, at Kehukee meeting house, a majority of the churches signified their approbation to the said articles; and the friends of missions were manifestly thrown into the minority.

The subject having been called up for action, an enthusiastic speech was made against missions; at the close of which the speaker exclaimed with unwonted ardor: “*Brethren, I have now brought you to the threshold of deliverance; and if you will not be free, it is your own fault.*”

The whole speech was delivered under very excited feelings; the speaker at the end of it seemed to be overcome with his own fervor. The whole body, more or less, partook of his sympathy, and were in tears. His descriptions of the evil



nature and tendency of missions, though extravagant and erroneous, were glowing and affecting. The one party seemed driven to a desperate resolution; the other mortified into silence. The mission had been boldly denounced as an artful system of worldly gains and wicked speculations upon the gospel.

After a short pause or silence, the Moderator, who was a friend to missions, rose from his seat and coolly, but firmly, remarked: "Brethren, I am as much opposed to *speculation* upon the gospel as Brother Lawrence or any one else." Several of like sentiments immediately responded: "*and so am I!*" And so did every friend of missions, either silently or aloud.

At this, Elder Lawrence rose and said: "If you say so, I am satisfied," To which the Moderator replied: "Well if that satisfies you, I am satisfied."

This produced an electric effect over the whole house. In a moment Elder Lawrence and the Moderator were folded in each other's arms, weeping. The whole delegation were on their feet and in tears, embracing each other. Expressions of thanksgiving and praise to God were heard in different parts of the house.

When this transport and joyful effervescence had subsided and the members had resumed their seats, I rose and addressed the house to the following effect: "Brother Moderator, in view of the deep distress which has been caused by the difference of opinion on this subject, and of the mischiefs which will follow, if the terms of reconciliation should be misunderstood, I move that we stop all further proceedings until the terms shall have been committed to writing and read before the body."

The moment I paused, Elder Lawrence replied: "Brother Bennett, that is *well understood*." This was scarcely uttered, when the Moderator added: "My son, that is *well understood*."



With mingled emotions, arising from conflicting hope and fear, I resumed my seat.

I believe that most of the delegation returned home rejoicing, as they believed the controversy settled. But that a misapprehension existed in both parties the sequel clearly evinces. At the time of adjournment it was unknown what the minutes were going to say about it. The report found on page 241, was a subsequent work that is performed after adjournment, either of the clerk or some other person.

That the missionary party understood themselves as voting for any such report, not one of them would ever admit. That they believed the question would no more be agitated, either as a test of fellowship or as a subject of disputation, is very clear to my mind. What, then, was their surprise when the minutes appeared, and they turned to pages 240 and 241 and read as follows:

“A paper purporting to be a declaration of the Reformed Baptists in North Carolina, dated 26th August, 1826, which was presented at last Association and referred to the churches to express in their letters to this Association their views with regard to it, came up for deliberation. Upon examination it was found that most of the churches had given their opinions, and after an interchange of sentiments among the members of this body, it was agreed that we discard all missionary societies, Bible societies, and theological seminaries, and the practices heretofore resorted to for their support, in begging money from the public; and if any persons should be among us as agents of any such societies, we hereafter discountenance them in those practices, and if under the character of a minister of the gospel, we will not invite them into our pulpits, believing these societies and institutions to be the inventions of men and not warranted from the word of God. We further do unanimously agree, that should any of the members of our churches join the fraternity of Masons, or being members thereof continue to visit the lodges and parades, we will not

invite them to preach in our pulpits, believing them to be guilty of such practices; and we declare non-fellowship with them and such practices altogether."

This, reader, might have been the understanding of the anti-missionary party; but it was not so expressed in session; nor did the opposite side agree to any such thing. As evidence, see also the following, inserted at North Creek meeting house, 1828:

"It was made known to this Association that some persons had suggested that the decision of last Association, found in the fourteenth article of the minutes, concerning missionary and Bible societies, theological seminaries, and Masonic fraternities, was not correctly stated; and whereas, many members of this Association (session) were members of the last, it was resolved, that the article as it appeared in the minutes contained the true spirit of the decision, and that the Association, (this session), did not approve of any alteration thereof but advised the churches to adhere strictly thereto."

Whether the above was the decision of the body in committee of the whole, or whether of a select committee, does not appear. Nor does it appear whether any of the friends of missions who "were members of the last," were members of this session, or concerned in any way in passing the above preamble and resolution. If there was any of them present, there must have been few; and I am convinced that they chose rather to be silent spectators than to express openly their objections. I know that there was general disapprobation and denial of the correctness of the report of 1827, at the time it appeared; and several churches expressed a determination to quit the body.

The Kehukee in 1829, finding that much dissatisfaction with the report of 1827 still existed, repeated what she had before published; and not content with that, she charged the dissatisfied portion with "misrepresentation" and corrupt motives, (p. 248.)

At this session we find the following recorded:

“If any minister, although he may be a missionary without the bounds of our Association, comes among us to preach the gospel and not to make collections, we do not reject him.”

And yet it has been her constant practice for some years, where she had exclusive right, to close the doors against all missionaries, whether they were collecting money or not.

From what appears in her history, as recorded by herself, the Kehukee Association has committed several errors, as

First, she misrepresented the sentiments of the missionary party, by making them appear to have discarded all missionary societies, Bible societies, and theological seminaries; whereas, the mission party conceded only that “they were as much opposed to speculation upon the gospel as any one else.” Besides, the reader of Biggs’s History will see, that “a declaration of the Reformed Baptists” was never put upon its passage before the body. This fact left good room for the friends of missions to consider said “declaration” as cancelled.

Secondly, she committed a fault by impugning their motives. She alleges that they were acting from “hopes of personal aggrandizement.”

I do not know what the Kehukee may regard as necessary to aggrandize a person. I admit that men may preach for various motives; and that some, at least, have “*preached Christ even of envy and strife*”—and of contention, not sincerely and the strongest motive was to add affliction to a man’s bonds. It may raise one man to the pinnacle of his highest aspirations to be called a *preacher*. I knew a Kekuian who scarcely ever spoke of ministers without the phrase, “*we preachers.*” Another may be contented with the applause of the uninformed and ill-judging, if uttered in his own ear. A third may be seeking the praise of the learned and great. A fourth may be incited by the desire of lucre. All these motives may be equally strong with those which

prompt the man who *covets earnestly the best gifts*. And the opposer of the mission enterprise who is every day receiving from the multitude the plaudit of "true" and "honest" and "faithful," doubtless fancies himself as completely aggrandized, as the missionary who is carrying the Bible to and preaching the gospel in other nations.

A third error of the majority, whose constitution bound them "to provide for the general union of the churches," was to refuse a patient hearing of the missionary party. This error is manifest in the action of the sessions of 1828 and 1829.

A part of the churches, therefore, seeing from the resolutions of 1829, and that principles were neither approved nor properly understood in the Kehukee Association, applied at Flat Swamp, 1831, for letters of dismission. These churches were nine in number. As soon as arrangements could be made these nine churches united with several others which were dismissed from the Sandy Creek and Raleigh, (two missionary bodies), and formed the Tar River, (ever since), a missionary association.

---

## HISTORY OF THE BAPTISTS IN MISSOURI.

*By R. S. Duncan.*

(Pages 165, 166, 167, 168, 169, 170, 171.)

Mr. Duncan, in his account of the Mt. Pleasant Association, says in part, as regards the split:

It was obvious on Saturday to a majority of the brethren last mentioned, that if a compromise could not be agreed upon there must be a division, and in the hope of preventing this they met that night at the house of Brother Sebree. After much consultation the corresponding brethren advised the missionaries to submit the following propositions:

1. We are willing to be at peace upon the principles of the United Baptists of the United States.

2. We are willing to be at peace, if the Association will adhere to the advice given at its last session, yielding to all the liberty of conscience upon the subject of missions.

3. If a division upon the subject of missions is inevitable, the minority proposes that it shall be effected by advising the churches to grant to minorities in each, if that minority request it, a copy of the record of the church book, and that in all cases the majority in each church, whether for or against the foregoing propositions, retain the regular days of meeting, and the church book. Should the minority in any case require it, they shall be entitled to the use of the house two days in every month, selecting for themselves any other day, Saturday and Sunday, than those upon which the majority meet.

These propositions were given to Brother Sebree, who on Monday morning before the Association met, submitted them to Elder Redding. After reading them, Elder Redding remarked that, in behalf of his brethren he would agree to the last, but would have nothing to do with the others. At a suitable moment Brother Sebree remarked to the Association that, he had three propositions to offer, which he would read. He wished to have the first adopted. It was his first choice. If that was defeated he would offer the second, as he preferred it to the third; but if he could not obtain the second he would then offer the third, as the only alternative left them. He then read the propositions, but before he could offer the first, Elder Redding moved the adoption of the third, and met with a second, whereby Brother Sebree was forestalled. To effect his object he moved to amend, by substituting the first instead of the third. It was the fixed purpose of Elder Redding and the anti brethren to avoid the question, whether they would be governed by the principles of the general union, and they would have succeeded if Brother Sebree had been ignorant of the principles of parliamentary proceedings. The amendment forced the Association to decide, and the question being taken, whether they were willing



to live upon the principles of the United Baptists in the United States, it was carried in the negative. Brother Sebree then moved the adoption of his second proposition, which was refused, and the liberty of conscience clearly denied. The question recurring upon the adoption of the third, it was carried in the affirmative. The missionary party then retired, and having no disposition to interrupt those who occupied the house, adjourned to meet with the Mt. Moriah Church on the fourth Saturday in October succeeding.

It should be remembered that no church in the Association had taken any action on the subject of missions. There were, perhaps, not more than thirty, certainly not more than fifty, persons in the whole Association that belonged to the Central Society, and no one of these had introduced the subject into the church of which he was a member. We have called one party missionary only for the sake of distinction, for in truth a large portion, if not a large majority of those so styled had never belonged to any benevolent society, and stood opposed to missionary operations.

The question which caused the division was whether liberty of conscience should be granted; and all who were in the affirmative were then and still are called missionaries. We have remarked that when this question was fairly put and decided in the negative, the minority withdrew and adjourned to a future day. Both parties claimed to occupy original ground, and each styled itself the Mt. Pleasant Association.

Note, please, the closing sentence of the foregoing:

First. Mt. Pleasant Association was organized upon the principles of "United Baptists," and so continued until 1835.

Second. In 1835, when the trouble came up on missions, the opposers rejected the original basis or constitution, while the friends of missions—the minority—stood upon the said basis or constitution.

Third. The anti-mission party changed the old constitution, dropping the name "United Baptists," and took the name "Old School Baptists." Upon the other hand, the



missionary party did, and to this day (1882) do, retain the original name and constitution.

\* \* \* Associations among the Baptists with their present name and model, originated in Wales between two and three hundred years ago, and are really human inventions with no ecclesiastical power whatever. And so long as a Baptist Association is regarded as a voluntary society, with no ecclesiastical power over anybody, made up for useful and religious purposes, composed of messengers from the churches thus united, whose privilege is to devise measures for all good and lawful purposes that individual churches may and can do, all is well. The trouble usually has arisen from resolutions to prohibit or require action on the subject of missions and other objects of Christian benevolence.

The trouble in the Mt. Pleasant Association mainly grew out of the fact that some of the members of some of its churches had united with the Central Society for missionary purposes. A portion of the Association was so bitterly opposed to said society and the object of its organization, that they determined to withdraw fellowship from all who had countenanced the society, on the ground that it was a human invention and unauthorized in the Scriptures. These brethren were no doubt honest in their opposition to the Central Society, but it does seem strange that they could not see that Baptist Associations are as really human inventions as are mission societies.

The following extract is from the doings of the Old Welsh Association, the first of modern times:

"In the association held at Swansea, in 1654, the church at Llantrisant proposed to assist the church at Abergavenny, now Llanwenarth, to support their minister, which also they did. From the messenger of Llantrisant, also, the proposal to revive the ancient order of things came the preceding year; that is, to encourage and support the missionary cause." (*History Welsh Baptists, by Davis, p. 85.*)

The anti-missionary Baptists claim that the missionary

enterprise is a "modern invention." They, no doubt, think that it is; but the very opposite is true. Missions are as old as Christianity—no new thing, not even among the Baptists. By the foregoing extract we learn that over 200 years ago the Welsh Baptists promoted missions, and considered the "missionary cause" a part of the "ancient order of things." We hope the reader will not pass on without carefully reading the quotation again.

The oldest Baptists this side of the bloody age—the times of persecution, when God's true witnesses lived in seclusion to escape the cruelties of the Romish Church—were Missionary Baptists. Tell it to all around you, and wherever you go. The real Old School, or Primitive Baptists, in every age of ecclesiastical history, have been the most zealous supporters of missions, home and foreign. This is written advisedly; we know whereof we affirm.

\* \* \* The great American Baptist Brotherhood almost boast of their descent from the English Particular Baptists. The first and oldest Baptist churches and associations of America were Missionary Baptists, the Old Philadelphia, the Warren, the Charleston and the Kehukee Associations, all had missionary plans for promoting the spread of the gospel.

After quoting history showing that the old associations were really missionary in spirit and practice, the author concludes as follows:

"Fidelity to the truth compels us to say that the anti-missionary party were the aggressors in this controversy. There can be, we think, no doubt on this subject, and in confirmation of the truth of what we say, we refer the reader to the propositions of Uriel Sebree at the meeting in 1835, submitted in behalf of the friends of missions, as follows:

"First. We are willing to be at peace upon the principles of the United Baptists of the United States.

"Second. We are willing to be at peace, if the association will adhere to the advice given at its last session, yielding to all the liberty of conscience upon the subject of missions."

Both these propositions were rejected by the opposers of missions; hence we say they were the aggressors, for both these propositions were reasonable and in perfect harmony with the original principles of the Association and of the Baptist denomination generally.

---

The following is quoted from *Baptist Church Perpetuity*, a history published more than ten years ago in Dallas, Texas., on the same subject under discussion, the author introduced the late T. H. Pritchard, D. D., who says

“I shall now prove from unquestionable historical facts that the associations which are now anti-missionary were in favor of Foreign Missions up to the year 1826, '27, and '30, and hence have no claim to the title of the Old School Baptists.

“I will begin with the Baltimore Association, perhaps the most famous body of this modern sect in the United States. Their minutes for 1814 contain the following record: ‘Received a corresponding letter from Brother Rice, one of *our missionary brethren*, on the subject of encouraging missionary societies.’ This Brother Rice was Luther Rice, who was then just from Burmah, where he had gone as a missionary with Adoniram Judson.

“In 1816, these minutes in their circular letter, say: ‘The many revivals of religion which are witnessed in various parts of the country—the multiplication of Bible societies, missionary societies and Sunday schools, both in our own and foreign countries, are viewed by us as showing indications of the near approach of that day when the knowledge of the Lord shall cover the earth.’ The minutes of the same year state ‘that the standing clerk was instructed to supply the corresponding secretary of the Foreign Mission Board with a copy of our minutes annually.’ In 1817 ‘Brother Luther Rice presented himself as the messenger of the Baptist Board of Foreign Missions and was cordially received.’

“Elder James Osborne was a member of this body, which

cordially received a foreign missionary. This man Osborne, who *was a leader in the anti-mission secession*, both in Maryland and North Carolina, I remember to have seen in Charlotte when I was a small boy. He was a handsome, dressy man, full of conceit, and very fond of talking of himself and of selling his own books.

"From the same authentic source, the minutes of the Baltimore Association, we learn that in 1828 they called themselves 'Regular Baptists', just as we do now; the same year they express their *joy at the intelligence of the conversion of the heathen*, and as late as 1827 the association expressed, by *formal resolutions*, their sorrow at the death of Mrs. Ann H. Judson and their *great interest in the mission* with which she was connected, and it was not till 1836, when the association met with the Black Rock Church, and then by a vote of sixteen to nine, that fellowship was withdrawn from churches favoring Foreign Missions, Sunday Schools, etc."

\* \* \* The evidence to show that the County Line Association was a missionary body up to the year 1832 *is perfectly overwhelming*. Its minutes show that in 1816, '17 and '18 that body sent delegates to the general meeting of correspondence, and in 1816 Elder George Roberts, one of the ministers of this Association, was the *Moderator of the general meeting* of correspondence of which Robert T. Daniel was the agent, and which developed into the North Carolina Baptist State Convention. In 1818 this Association sent \$32.45 to the North Carolina *Missionary Society* by the hands of Brother John Campbell.

And what is still more remarkable, there was a very prosperous *Woman's Missionary Society in this Association*, the minutes of which, kept by John Campbell, show that the "*Hycó Female Cent Society*" was formed at Lynch's Creek meeting house, in Caswell county, in October, 1816; in March, 1817, it met at Bush Arbor meeting house; in March, 1818, it met at the same place; in 1819 at Graves's meeting house, and the fifth annual meeting was held in September,

1820, at Arbor; all of these churches are now anti-mission, but *were then missionary* bodies, and the persons who preached the *annual sermons*, R. Dishong, J. Landus, Barzillai Graves, Abner W. Clopton and S. Chandler, *were all Missionary Baptist ministers.*

In 1832 the County Line Association was in regular correspondence with the Flat River and Sandy Creek Associations, both of which were *then and still are* missionary bodies.

In 1832 James Osborne, of Baltimore, visited this Association, and under his presence it was induced to withdraw fellowship from the Missionary Baptists.

Now from this brief statement of unvarnished facts we see that the Missionary Baptists *are just where the Apostles were and where all of the name were till 1827-'28*, when a *new sect arose*, calling themselves, according to Elder Bennett's Review, page 8, at first, *The Reformed Baptists* in North Carolina, and then the Old Baptists, the Old Sort of Baptists, Baptists of the Old Stamp, and finally adopted the name of the Primitive Baptists.

There are many things about these brethren which I like, and I would not needlessly call them by an offensive name, but I can not style them Old School or Primitive Baptists, for in so doing I *should falsify the facts of history*, and acknowledge that I and my brethren have departed from the faith of the Apostles and Baptist fathers. In no invidious sense, therefore, but from necessity, I am obliged to call them *New School or Anti-missionary Baptists.*

---

## SPLIT IN THE NORTH CAROLINA MOUNTAINS.

Elder G. W. Greene, our Missionary to China, wrote an able article on "The Baptists of the Upper Yadkin Valley," for the Baptist Historical Papers, Vol. III, No. 2, from which I quote: "Before 1830, there is no evidence of serious strife, nor of heresies of any serious consequence. \* \* \* A little later came the division on the question of the mission-



ary work. It had come earlier in other parts of the country; but in these churches the missionary spirit had never been strong nor resulted in active effort, and so the division was later and less wide than in other sections. In many churches and Associations there was no division. In a few, like the Globe church, the missionary sentiment was very pronounced, but in the minority. These brethren were not willing to sit still and do nothing, while the majority declared non-fellowship with the whole missionary movement. The majority also were very decided in their views and unwilling to be silent. So the minority were pushed out, built a new house of worship, and began a long course of prosperity and active missionary effort. In other churches the missionary sentiment was in the ascendant, in influence, if not in numbers, but not very pronounced. Neither side sought to make a declaration on the subject, and so there was no division.

“Still other churches and Associations were almost unanimous in their opposition to missions, and by resolution aligned themselves with the anti-missionaries. Thus it came about that very few churches or Associations were formally divided on this question, though there was much difference of sentiment. Only one new Association was formed in this connection, the Silver Creek, which includes several churches in Caldwell and Burke.

“But it should be observed that the anti-missionary sentiment in this section was not quite the same as in other parts of the country. In a word, there were no ‘Hardshell’ Baptists in this section until after the year 1870. (No discourtesy is meant by the use of the term ‘Hardshell.’ It is distinctive of a definite doctrinal system, and no other term is equally free from ambiguity. The term ‘Primitive,’ always ambiguous, is especially so here from the fact that one Association was called the Primitive Association, but was never Hardshell.)



“Hardshell Baptists are anti-missionary on doctrinal grounds. They are ultra-Calvinistic. They believe that the doctrine of election precludes the use of means, and therefore the sending of the gospel to the destitute is not only useless but presumptuous. They never warn sinners to repent, never hold protracted meetings, and call Sunday schools ‘the work of the devil.’ These things were not true of the early opponents of organized mission work who lived in this mountain country.

“Some of the churches of the Silver Creek Association were Calvinistic and utterly refused to fellowship the churches which had any sympathy with the work of missions. But as late as 1862, in the anti-missionary church in the Globe, seekers of religion were invited to ask for prayer. The Calvinism of the other opponents of missions was of a very mild type, if it could be called Calvinism at all. None of them believed in falling from grace, but they did not believe in unconditional election. Few of them went farther than a Methodist, who believes that election is based upon God’s foreknowledge of our repentance and faith.

“They constantly exhorted sinners to repentance; they held protracted meetings; they had fellowship with the churches which contributed for missions. Members were received by letter from missionary churches, and letters were given to members who wished to join such churches. The Mountain Association was foremost in its opposition to missions, but its churches continued these acts of fellowship till about 1880. Elder William Hall, who was long the Moderator of this body, assisted in ordaining Elder James McNeill, who was an earnest advocate of missions.

“Their opposition to missions, then, was not doctrinal, but economic. They objected to Boards and Conventions as unscriptural and expensive machinery. They insinuated or openly charged that a large part of the money contributed for the spread of the gospel was wasted by the brethren

through whose hands it passed. As early as 1870 there were Hardshell Baptists in Surry and Yadkin, but probably none west of those counties, unless some of the churches of the Silver Creek Association had already reached this advanced position. Soon after this date *missionaries* came from the Hardshell Baptists in Person and Caswell, and perhaps some from farther east, and visited the churches which still remained in the Mountain Association. Soon a change was manifest in the spirit of these churches. They began to refuse letters to those who wished to join churches of other Associations; if members came with letters from such churches, they required them to be rebaptized. About 1880, Elder Joel Brown, a member of the old Beaver Creek church, held a meeting with the Reddies River church, which belonged to the Mountain Association, and at the close baptized several candidates. Not long afterwards the church, by the advice of certain visiting ministers, required these persons to be rebaptized. Some of them accepted rebaptism, but others joined neighboring churches which were in full fellowship with Bro. Brown.

“Now the Mountain and the Silver Creek Associations are in full harmony with the Hardshell Baptists of the eastern part of the State.”

---

From *Spencer's History of Kentucky Baptists*, vol. 1, p. 570: “Previous to 1816, there was not an anti-mission Baptist in Kentucky, so far as known. In every Association where a missionary enterprise was proposed, it met with universal favor.”

From the same volume, pp. 676-677, the following is taken:

“The Anti-missionaries, however, both those who still clung to the skirts of the churches, and those who had gone ‘out from us because they were not of us,’ continued to be a

source of embarrassment to all the benevolent operations of the denomination. They still bore the name of Baptists, to which they had prefixed such prenomyns as 'Old,' 'Old School,' 'Primitive,' 'Predestination,' 'Original,' 'Particular,' 'Regular,' and, in one small Association, at least, 'Anti-missionary.'

"They continued to mingle with their former brethren, in the social circle, and, in every way, to exert the full measure of their influence against every form of systematic benevolence. Most of their sermons were, in part, at least, bitter or ludicrous satires against missions, Sunday schools, Bible societies, Colleges, protracted meetings and 'larned' preachers. Elder M. F. Ham, of Scottsville, Ky., repeated to the author, some years ago, the substance or (of) a sermon he heard an Antinomian preacher had delivered from the following text: 'That there should be no *schemes* in the body,' I Cor. 12:25; ('That there should be no schism in the body'). With great vehemence he proceeded to denounce, one after another, the Missionary *scheme*, the Bible Society *scheme*, the Sunday school *scheme*, and all other benevolent *schemes*, the names of which he could not call to mind, 'clenching each paragraph with a thundering repetition of the text: 'That there should be no *schemes* in the body.'

"The preaching of such men, however absurd it may appear to the thoughtful, harmonizing as it did with covetousness, one of the strongest passions of corrupt human nature, could not fail to exert a strong influence against missions among the masses of the illiterate. Dr. James A. Kirtley thus speaks of the manner in which they influenced the thoughtless, against truth and benevolence: 'The annual gatherings of this little body (Salem Association of Antinomian Baptists) and some of the occasional meetings of their churches, were the stated seasons for the coming together of their preachers from North, South, East and West, who seemed to think that the highest aim of their calling was, by vulgar wit and ludicrous anecdotes, to hold up to derision and contempt

those to whom they applied the epithets 'Arminians,' 'Soft-shell,' and the like; while educated ministers, missionaries, Bible societies, etc., came in for a full share of their denunciation.'

"At the period of which we write, the separation between the missionaries and anti-missionaries was not completed, and the preaching described above contrasted strongly with that heard in protracted meetings. It could not be expected that people with such different religious views, feelings and modes of worship would long remain together in the same churches and Associations. It was but natural that the division should go on, until the two peoples should be separated in ecclesiastical relationship, as they were already divided in doctrine and practice. Goshen, South Concord and Stockton's Valley Associations split in 1842; the first throwing off a small fragment of anti-missionaries, and the last two setting off a feeble band of missionaries. This about completed the division. When the statistics of Kentucky Baptists for 1843 were collected, there was a general surprise. All the anti-missionaries, of which there were at least three different sects, embraced 17 Associations, 204 churches, 82 ordained ministers and 7,877 members, of which 476 had been baptized the last year, while the missionary Baptists numbered 39 Associations, 625 churches, 59,302 members, of which 7,271 had been baptized during the last year.

"The anti-missionary schismatics had set up the claim that they were the original Baptist denomination in Kentucky, and had asserted it so loud, and have continued to assert it so long, that they have not only deceived many others on that subject, but have actually deceived themselves. Happily, the records of the doings of these stormy days have been well preserved, and the impartial historian of to-day need have but little difficulty in setting forth the facts in the case."

## FROM THE PEN OF ELIAS DODSON.

At the session of the Beulah Association, August, 1868, Elder Elias Dodson read the following item of history, and the Association agreed that it should be inserted in the minutes.

## HISTORY.

The Roanoke Association was organized in 1788, and besides several churches in Virginia, embraced all the churches in Granville, Person, Caswell and Rockingham, N. C.

In 1784, the Flat River Association was formed from the Roanoke and included the churches in North Carolina.

In 1806, the County Line Association was formed from the Flat River. In 1789, the Roanoke Association convened with Grassy Creek church, Granville County. The ministers present were Samuel Harris, Moderator; John Williams, Clerk; James Hartwell, A. W. Dodson, Lazarus Dodson, John Atkinson, James Read and George Roberts, with others who were the patriarchs of the denomination. At this session it was resolved to collect materials for the history of the Virginia Baptists, and to build two seminaries (one on the north and the other on the south of James River) to educate preachers. The history was furnished by Semple in 1810. The Clerk wrote the circular letter advocating ministerial education. In 1790, Thomas Mullins and Barzillai Graves were delegates from County Line church. In the same year they allowed Elders Reuben Pickett and George Roberts 32 shillings each for four days expense to the general meeting at Richmond.

In 1791, Thomas Mullins was a delegate from County Line church. In 1792, Wolf Island church joined. In 1793, Barzillai Graves was from County Line and Thomas Mullins from Linkfork. All these fathers favored the education plan and Williams was progressing in the matter. During all these years George Roberts was pastor of Flat River in Per-

son County. Williams died in 1795, and the education plan delayed by war with France and then with England in 1812, culminated in 1832 in a school by Edward Baptist and Eli Ball, in the Baptist Seminary, and in Richmond College.

#### MISSIONS.

In 1815, Elders Reuben Pickett, John Jenkins, William Blair and John Britton organized a Foreign Missionary Society at County Line Meeting House, Halifax, Va. It was to meet annually and each of the four preachers was to be an agent.

#### JAMES OSBORNE

was a member of the Second Church in Baltimore, which has always been a missionary body. Elder J. H. Jones, who preached in Baltimore till 1819, when he left, (and the same year the third church united with the Baltimore Association) I suppose his wife and daughter were members with him.

In 1818, the third church in Baltimore was constituted, and Elder Osborne was succeeded as pastor by Elder J. P. Peckworth, a most decided missionary. Elder Jones thinks the third church was dissolved about 1826. Elder Osborne traveled as missionary in the Baltimore Association, and received funds from that body. Elder J. H. Jones now lives near St. Stephens P. O., King and Queen County, Va.

#### SABBATH SCHOOLS.

In 1821, the Circular Letter of County Line Association advocated Sabbath schools.

E. DODSON.

---

In his INTRODUCTION to the *History of Delaware Baptists*, Prof. G. D. B. Pepper says in part:

“Baptist history in Delaware has a character and value all its own. It is unique. It is not distinguished simply by the place of its enactment, a corner cut off from a uniform piece of cloth. Its lessons are its own, and it teaches them in its



own way. One lesson, especially, of utmost import it makes solemnly and sadly prominent. Perhaps nowhere else in this country has Antinomianism, with its natural, if not inseparable, attendants of anti-missionism, anti-Sunday schoolism, and all the other kindred *anti-isms*, so impressively by its fruits proved its origin, nature and doom. In doing this it has proved with like certainty its antagonism to the genuine Baptist faith and practice. While the earliest and the latest Baptists are one in spirit and doctrine, they are both irreconcilably in antagonism with this distortion of divine truth. Its defenders may claim and receive the Baptist name, but they have no right to it. It does not belong to them. That they wear it, works mischief to those to whom it does belong, for it leads many to confound the true with the false, and unjustly to regard the true as they justly do the false."

---

The following paragraph is taken from an article, "The Hardshell or Primitive Baptists," in the Texas Historical and Biographical Magazine, Vol. 2, p. 672, Dr. J. B. Link, Editor. He says in part: "There have been probably seven or eight of these Associations formed in the State, but there are perhaps not half so many now. Their churches are mostly small, and far apart. They were not anti-missionary, and denied being so, on their first separation from the Missionary Baptists, but claimed that it was the organizations outside of the churches they objected to, such as conventions, boards, Sunday schools, societies, etc.

They had some excellent men that went with them in Texas, such as Reed, Couch and others. But various new doctrines have spread among some of them, such as the two-seed doctrine and that of the new created or new given soul at regeneration. Their articles of faith do not embody these departures, nor anything else very objectionable. They were extreme Predestinarians. They maintain a reputation for honesty and paying debts that many others do not. The only

statistics at hand (1892) give them 1,000 members, 20 churches and 24 ministers in the State.”

---

DAVID BENEDICT, one of our able historians, in his History of the Baptist Denomination, printed in 1848, speaking of the Moriah Association in South Carolina, session of 1845, says:

“One article in their minutes for 1845, with reference to the opposers of the cause of benevolence, speaks in the following emphatic terms:

“A request was made from Bethel church, one of their fraternity in N. C., for the Association to give the churches some *advice* how they ought to treat the opposers of the missionary enterprise. A committee, consisting of W. F. Brasington, P. T. Hammond and J. T. Lee, made the following report:

“In answering the above request, we have regard only to the religious standing of Anti-missionaries with ourselves, as an Association of Baptist churches. We regard them in the light of secession—having seceded from the principles and practices of all Baptist missionary bodies. By reference to the history of our Association, we may see that missionary principles and practices were interwoven with our early Associational existence. Some of these Antis have gone out from us, after having subscribed to those principles and participated in those practices. In *going out*, and in compact form, they have denounced our ministry as heterodox, and our churches as extravagantly corrupt, by declaring non-fellowship with us.

“It appears to us that their principle relies upon factional strength for successes, and consequently threatens the dissolution of Christian ties and the destruction of church harmony. In view of these facts, and with a desire to maintain the unity of the spirit in the bond of peace, and to perpetuate the rich inheritance to another generation (so far as

we can, by example and counsel), we advise the churches forming this Association to exercise all possible, but laudable, means to prevent the access of those characters to, and the deleterious influence of their principles on your respective congregations. Brethren, after having gone as far as they have with us, and then against us, there is no law in nature or charity which will suffice to open our pulpits to them.' ”

---

THE REGULAR BAPTISTS, COMPRISING THE SANDY CREEK BAPTIST ASSOCIATION, TOGETHER WITH THE GREAT BODY OF BAPTISTS IN THE UNITED STATES, SHOWN TO BE THE “OLD SCHOOL,” OR “PRIMITIVE BAPTISTS.” THEY ARE NOT SECEDERS FROM THE ANTI-MISSION BAPTISTS, OR FROM ANY OTHER DENOMINATION.

(Collated from Purefoy's History of the Sandy Creek Association.)

As the idea obtains extensively that the Regular Baptists (called Missionary Baptists, as a distinction between them and the Anti-mission) are the new or seceding party, we will submit testimony that proves the erroneousness of this idea. This wrong impression prevails merely from the fact that the Anti-mission brethren call themselves “Old School” or “Primitive Baptists.” If a man calls himself the elder son, it does not make him so, unless he is actually the first born. So it is in the case now before us.

The opposers of missions style themselves the “Old School” or “Primitive Baptists.” That they are properly the New Baptists will appear from the following facts:

1. Paul was a missionary, and was sustained by the churches while he labored among the Gentiles (heathen) to teach them the gospel. He says: “I robbed other churches, taking wages of them to do you service.” 2 Cor. xi, 7, 8, 9. That is, while Paul was preaching at Corinth other churches

supported him, in the same sense that missionaries are now sustained among the heathen. Paul says to the Corinthians: "I have preached to you the gospel of God *freely*," v. 7; that is, without cost to you. "I robbed other churches, *taking wages of them to do you service*"; v. 8. "And when I was present with you, and *wanted*, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied," etc., v. 9.

This is the way that missionaries are now supported—that must be obvious to every unprejudiced mind.

In Acts xiii., 1, 2, 3, there is an account of the manner of sending out missionaries to the heathen.

1. The Holy Ghost directed the ministers, Barnabas and Saul, to separate, etc., verse 2.

2. They were set apart by fasting, prayer and laying on of hands, verse 3.

3. They were sent away by the church. "They sent them away," verse 3.

This is the way that missionaries are now set apart, and sent to the heathen.

Again Paul tells us, "It pleased God that I (Paul) might preach among the heathen," Gal. i, 15, 16. In the 2d chapter and 9th verse, Paul tells us who it was that gave to him and Barnabas "the right hand of fellowship, that they should go unto the *heathen*," namely, James, Cephas and John.

From the preceding scriptural testimony it is evident.

1. That in the apostolic age of the church God called and directed men to preach to the heathen. Acts xiii. 2; Gal. i, 15.

2. Funds were raised by the churches for this purpose, and paid as "wages" to the missionaries. 2 Cor. xi. 7, 8, 9.

3. They were set apart by fasting, prayer and laying on of hands, and then sent away. Acts xiii. 1, 2, 3.

4. The right hand of fellowship was extended to those that were sent. Gal. ii. 9.

5. The Regular Baptists, frequently called Missionary Baptists, "give the right hand of fellowship" to those that go out now to "the heathen." The Anti-mission Baptists give them *their left hand*, that is, *non-fellowship*; consequently they are the new party.

A very large proportion of the Associations that are now calling themselves "Old School" or "Primitive Baptists" were previously committed to missions. This is true of the Kehukee, County Line, Baltimore and other Associations.

In 1802, and for a number of years afterward, the Kehukee Association was in favor of, and practiced, revival measures, that they have since repudiated and ridiculed.

Elders Burkitt and Read, in their history of this Association, p. 139, say: "The Association (in 1794) agreed to appoint the Saturday before the fourth Sunday in every month a day for prayer meetings throughout the churches, whereon all the members of the respective churches were requested to meet at their meeting houses or places of worship, and there for each of them, as far as time would admit, to make earnest prayer and supplication to Almighty God for a *revival of religion*."

\* \* \* \* In 1802 this body approved of evening meetings for revival purposes. Elders Burkitt and Read, p. 148, say, "Evening meetings were greatly blessed \* \* \* \* In some neighborhoods they met once a week on an evening, and numbers would attend. Sometimes nearly two hundred people would meet, and some would come ten miles to a night meeting." That is, meetings of a revival character.

After 1827 this body *changed its position*, and condemned these revival measures and meetings.

From the revival of missions in this country to 1826 or '27, the Kehukee Association was a *missionary body*. This subject was brought forward for consideration by them in 1803.

In 1804, Elders Burkitt, Ross, Spivey, Read, and McCabe were appointed delegates to meet such as might be ap-

pointed by the Virginia, Portsmouth and Neuse Associations, to meet at Cashie, M. H., Bertie County, on Friday before the third Sunday in June, 1805, to devise ways and means to support the missionary cause. At this meeting arrangements were made to enter into a system of collecting money to aid missionary purposes. See Biggs's History of Kehukee Association, p. 162.

From this it will be seen that the first missionary society that was organized in this State was in the bounds of the Kehukee Association, and its members were mainly instrumental in its organization.

\* \* \* \* It was not until 1827 that this body took a decided Anti-missionary position. Their minutes for 1814 contain the following resolution:

*“Resolved, that we send five dollars to the fund of the General Meeting of Correspondence, by the hands of Elder Philemon Bennett.”*

This Meeting of Correspondence was a *Missionary Society*.

Again, the minutes for 1814 contain the following appointment by the Kehukee Association:

*“Elders Jesse Read, William Lancaster, Philemon Bennett and Brother Bennett Barrow, and in case of his failure, Brother Elisha Battle, are appointed delegates to the next General Meeting of Correspondence.”*

Evidently the Kehukee Association was at that time a missionary body.

Again, the circular letter for 1814 was rejected, and instead of it the Association agreed “that they would adopt a part of the address of the Baptist Convention, held in May last, at Philadelphia, for *missionary purposes*.”

We have now clearly shown that the Kehukee Association, which, since 1827, has manifested such hostility to missionary institutions, was for a number of years previous to that date a missionary body; consequently they are not “the Primitive” but the New Baptists. The Regular or Missionary



Baptists are now occupying the position that the Kehukee brethren did previous to 1826 and '27.

\* \* \* \* The County Line Association, in the days of Elders William Brown, Richard Graves, Thomas Moore, Barzillai Graves, Stephen Chandler, George Roberts, David Lawson, R. Deshong and W. Stoval was a missionary body.

In 1821 this Association *unanimously* adopted and printed a circular letter which strongly advocated Sabbath schools.

\* \* \* \* Eleven years after this they declared non-fellowship with Sabbath schools! When were they the Primitive or Old School Baptists—in 1821, when they earnestly solicited attention to, and begged their members to establish Sabbath schools in every neighborhood, or in 1832, when they declared non-fellowship with Sabbath schools?

The minutes of the North Carolina Missionary Society show that, in 1825, contributions were sent up from seven churches, belonging to the County Line Association. \* \* \* These are now the leading churches of the County Line Association (now anti-missionary).

In 1817 and 1818, this Association sent messengers to the North Carolina Missionary Society. This is evident from the following extracts taken from their minutes for 1818:

“The messengers appointed to attend the General Meeting reported and gave satisfaction.”

“Received by the hands of Brother Roberts, the Fourth Annual Report of the Baptist Board of Foreign Missions, which was distributed among the churches.”

“The committee appointed to make collection on the Lord’s day reported they had received \$32.45, for which a vote of thanks of *this body* (now anti-mission) is given to the congregation for their liberality, and the money placed in the hands of Brother John Campbell, to be conveyed to the treasurer of the North Carolina Missionary Society.”

“Brethren Geo. Roberts, John Landers, John Campbell and Nathan Williams are appointed to attend the General Meet-

ing of Correspondence, to meet in Fayetteville in August next."

No Association was ever more fully committed to missions than the County Line was in 1818.

Up to 1832, this body was in regular correspondence with the Sandy Creek and Flat River Associations, both of which are missionary bodies.

\* \* \* \* In 1832, Elder James Osborne, of Baltimore, was present. Through his influence a large majority of this Association declared non-fellowship with all the benevolent societies of the day, and have since assumed the name of "The Old School" or "Primitive Baptists." It is, however, a misnomer, for they were formerly the "Primitive Baptists," but by changing their position, and instead of remaining Missionary Baptists as they previously had been, they became the New Baptists.

As Elder John Stadler, of the County Line Association, took an active part in bringing about the Anti-mission movements in that body, and afterward, it will not be inappropriate to refer to him while on this subject. He has been the leading spirit of the County Line Association from its becoming anti, to the present time. (This was first published in 1858.) He has made considerable effort, in the bounds of the Sandy Creek Association, to lead them into Anti-ism, but has not been very successful.

From a letter written by Elder Stadler, in reply to "A Friend of Truth," now in the possession of Brother C. L. Teague, of Abbott's Creek, we learn the following facts:

1. The missionary board was first organized in the County Line Association in 1792, on the second day of October; then and there the contributions amounted to thirteen pounds two shillings one penny.

2. It was not long (says Elder Stadler) after (his baptism) before the agent, Elder R. T. Daniel, came round and took up a collection, saying it was for traveling preachers,

etc., “and I (Elder Stadler) gave him *fifty cents* and my wife gave him twenty-five.”

3. Elder Stadler says: “While I was under conviction, Elder Campbell came to Bush Arbor church and asked for money to print the Bible in other tongues; and I thought my day of grace was gone, and that there was no mercy for me, and if one dollar would pay for printing one Bible, some one might read it, and it might stop them before it was too late.”

4. Elder Stadler “went to every church” in the bounds of the County Line Association, in order to get them to go against missions, etc.—See Brother Teague’s letter, in the Biblical Recorder of February 3, 1859.

While Elder Stadler was *under conviction* and thought his own day of grace was gone, he paid *one dollar* to the *Bible Society*! Soon after his *conversion* and *baptism* he paid *fifty cents*, for *Home Missions*, to Elder R. T. Daniel, *agent*!

Some years after this, he changes his position and opposes these institutions, and goes from church to church to induce them to change also! And yet, he now claims that he is “a Primitive Baptist!”

When was Elder Stadler a Primitive Baptist—when he gave his money to Home Missions, or afterward, when he changed and opposed missions? Elder Stadler and his anti-mission brethren are evidently the seceding or *New Baptists*.

While Elder Stadler and others were *changing* and getting up divisions about missions, the Regular or Missionary Baptists went regularly on in support of missions, consequently they are the true “Primitive Baptists.”

It is a falsification of history, and injustice to the Regular or Missionary Baptists, whenever the Anti-mission Baptists are called the “Old Side” or the “Primitive Baptists.”

The Baltimore Baptist Association, so famous for its anti-missionary character since 1836, was, previous to that date, a missionary Association.

\* \* \* \* In their minutes for 1811 may be found the following resolution:

*“Resolved, That this Association recommend the following plan to the churches in our connection, viz: that each church establish a mite society, each member to pay one cent a week,”* etc.

In 1814, the following record is on their minutes:

*“Received a corresponding letter from Bro. Rice, one of our missionary brethren, on the subject of encouraging missionary societies,”* etc.

In their minutes for 1816, in their circular letter, they say: “The many revivals of religion which are witnessed in various parts of the country—the multiplication of Bible societies; missionary societies, and Sunday schools, both in our own and foreign countries, are viewed by us as strong indications of the near approach of that day when the knowledge of the Lord shall cover the earth,” etc.

Bro. Spencer H. Cone was appointed to preach a missionary sermon at our next Association.

At this meeting (1816) the Association constituted itself into a “Board of Directors” on “Domestic Missions,” and earnestly recommended the churches to “use every exertion to collect sums to advance the Redeemer’s kingdom, and to transmit to the Board.”

Again: “The standing clerk was instructed to supply the corresponding secretary of the Baptist Board of Foreign Missions with a copy of our minutes annually.”

In 1817, “a committee was appointed for Domestic Missionary Affairs,” and Brethren O. B. Brown, *James Osborne* and Spencer H. Cone were appointed as Home Missionaries.

Brother Luther Rice presented himself as the messenger of the Baptist Board for Foreign Missions, and was *cordially received* (in 1817).

Elder James Osborne, who afterward became a disturber of the churches and a leader in the anti-mission ranks, was present and “cordially received” Brother Rice, and was afterward appointed a Home Missionary!

In 1818, the minutes say: "The Fourth Annual Report accompanied by a letter from the secretary of the Baptist Board for Foreign Missions, was read; the joyful contents of which could not fail to give delight," etc.

In their minutes for 1818, they call themselves, as the Missionary Baptists now do, "the Regular Baptists;" the name "Old School," or "Primitive Baptists," had not then been invented.

In 1827, the Association passed the following preamble and resolution:

*"Whereas*, Intelligence has been received of the death of our much esteemed sister, Ann H. Judson, for some time past a missionary in Burmah; therefore,

*"Resolved*, That while we deeply regret this afflicting providence, we consider it as loudly calling upon our brethren to be more interested in the prosperity of that mission, in which *our* deceased sister was engaged."

It was not until 1836 that this Association took an anti-missionary position. At its session for this year, convened at the Black Rock M. H., it declared non-fellowship with missionary operations as follows, by a vote of sixteen to nine:

*"Whereas*, A number of churches of this Association have departed from the practice of the same by following cunningly devised fables, uniting with, and encouraging others to unite in worldly societies, to the great grief of other churches of this body, etc.; therefore,

*"Resolved*, That this Association can not hold fellowship with such churches," etc.

We have shown that this body, for a number of years, was in favor of, and encouraged what it in 1836 calls "cunningly devised fables," and "worldly societies." Consequently before this non-fellowship preamble and resolution they were Regular Baptists, engaged in benevolent efforts, but after this they, by changing their principles, became New Baptists. They had once practiced the things they now condemn. The

*great body* of the Baptists of the United States went on as they had done before. The anti-mission party, calling themselves the "Primitive Baptists," are but a small portion of the denomination, and yet it has been said that the Regular or Missionary Baptists have seceded from the Primitive Baptists! Who ever heard before of a body of at least four-fifths seceding from one-fifth?

There never was an organized body of Baptists in existence that *opposed* missions until since the beginning of the present century (1800); perhaps not further back than 1820 or '25, and very few until about 1830.

The English Baptists, the Philadelphia Association, the Sandy Creek Baptist Association, the Charleston, and many others, have never been connected, either in principle or practice, with the Anti-mission movement. As long ago as 1689 the English Baptists organized a benevolent society to raise a public fund for the following purposes:

1. "To communicate thereof to those churches that are not able to maintain their own ministry, and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel.

2. "To send ministers that are ordained, or at least solemnly called to preach, both in the city (London) and country, where the gospel hath or hath not been preached, and to visit the churches.

3. "To assist those members that are found in any of the aforesaid churches, that are disposed for study, having inviting gifts, and are sound in fundamentals, in attaining to the knowledge and understanding of the languages—Latin, Greek and Hebrew, etc."

\* \* \* \* The time is no doubt coming when we shall all again be one body, having one fold and one shepherd, working together in the glorious cause of Christ.

We have now fully shown that the Regular or Missionary Baptists have not seceded from the Anti-mission Baptists.



## CONCLUSION.

## REFLECTIONS ON THE SPLIT.

Since having gone over the ground discussing the split, and the men engaged in it and the causes which led up to it, noting the points differentiating the Anti-mission Baptists from the Baptists who lived prior to the split, it is thought to be worth while to make some reflections on the foregoing.

It is well to keep history straight as we go along and take nothing for granted just because somebody may see proper to lay claim to it. No history can lay claim to public confidence that does not faithfully record the transactions of events just as they occurred.

We have seen that, prior to the split, there never was any organized dissent by Baptists to the work of missions, Sunday (Bible) schools, societies for the distribution of religious literature, (Bibles and tracts) till it was worked up. Before 1827 the Baptist brotherhood was almost a unit on all the methods of work then in operation to forward Christ's kingdom on earth. But a few men began to develop signs of discontent. A little spark was kindled, the little flame was fanned, and in the shortest time imaginable, there was misunderstanding and confusion, where so shortly before peace and brotherly love reigned supreme. All this resulted in the disruption of some churches and of some Associations. But dividing Baptist forces and Baptist strength was not all, for in addition to this loss, they had to meet deadly opposition to all they had hitherto attempted to do, and which meant so much for truth.

But there is not that intense bitterness that once prevailed. Many of the Anti-mission Baptists are becoming more conservative and less inclined to be unreasonably critical. One of their preachers said, a few years ago, "We have made a mistake in opposing Sunday schools; our young people are

going from us." Others say, "I do not object to Sunday schools if you will take the Bible and leave off the helps, they are man's work." Is the Lord pleased or displeased with the study of his word in Sunday schools? Seventy-five to eighty-five per cent of the additions to our churches as noted elsewhere, coming from the Sunday school seems to answer the question in no uncertain sound.

The publication of multiplied thousands of Bibles, Testaments and tracts, in almost every tongue and the vast numbers of men and women in every clime turning from sin to serve the living God, is convincing testimony that God is richly blessing every agency to bring men to Christ.

But as the strongest objection prevails against mission work, this subject will be considered more at length. Let us not forget that all these agencies are only a means to an end—that of carrying out the command of Christ. His command is to "go into all the world and preach the gospel to every creature." The command to "go" is emphatic, yet without detail, the Master leaving it to the common sense of His people as to how they may best carry out this command.

Has the Lord given this work special recognition? He taught American Baptists a great lesson—one of such significance as to be a perpetual inspiration down to the end of time. The movement in England was begun as early as possible after the Reformation. They talked, they prayed, they gave money. This work was organized there soon after 1790. This movement was destined to influence American Baptists. They were already moving, but their work was *home* mission work, without any general organization. They, as yet, had no foreign missionary in the field. But the agitation begun in England by Cary and Fuller and their coadjutors, the news of which had reached our shores, had set American Baptists thinking of their duty and responsibility to the heathen world. Our people had begun to feel the throb of mission life beyond the sea.

Two young men in New England, neither of whom were Baptists—Adoniram Judson and Luther Rice—were moved to go and preach the gospel to the heathen. After all necessary preparation, arrangements were made for them to sail. Now they are out at sea on their long and tedious voyage, though on different vessels. While on the way, neither knowing the mind of the other, knowing that soon they would have to face the Baptist missionaries then on the field in regard to New Testament baptism, they began a careful, candid study of the subject of baptism from the Bible standpoint, so as to be ready to meet them after their arrival. The result was, that when they had reached their destination they were both Baptists in faith and soon sought baptism at the hands of the Baptist missionaries.

Was this only a coincidence? Does it not look much more like a providence in which God in a mysterious way was going to overrule all for His glory and the encouragement of American Baptists to do foreign mission work? One of these men remained on the field, the other returned to America to stir the Christian heart on the subject of foreign mission work.

Must the Congregationalists who, in union with the State, had driven Roger Williams out into a dreary wilderness to face death during the severity of a New England winter because of his espousal of the cause of soul-liberty and rejection of the State church; must the people who so unmercifully whipped Obadiah Holmes, a Baptist pastor, because he visited an aged and infirm member of his church, ministering to him in spiritual things in his own house; must the people who made the temporal side of Baptist life almost unbearable; were these the people who should afterward raise up, educate and otherwise fully equip for their life-work the first foreign missionaries of American Baptists? It would seem so. But why not? If the Egyptians who regarded God's chosen people as only fit subjects for Egyptian serfdom, must educate

Moses in all the learning and wisdom of that people, in order that he might, under God, lead his people out of Egyptian bondage; and if the wicked Jews who so hated and despised the lowly Nazarene, so as to crucify him and persecute his faithful followers, must bring up Saul of Tarsus so that he might fill any position in the realm of Jewish life, though (unknown to them) a chosen vessel to bear the Redeemer's name before the Gentiles; then why not the Congregationalists educate and fully prepare the first American Baptist foreign missionaries?

This mysterious providence doubtless was intended of God as unmistakable evidence of His will that we engage in the work.

The American Board of Missions was organized and the great work was moving on smoothly—not one word of complaint now, too much interested to complain.

It is to be hoped, it is devoutly wished that all Baptists might see “eye to eye” in all these things, drop former differences and come together on the plain teaching of God's word.

THE END.











## Date Due

[illegible]

Seh.R.

286 S541

39016

SCHOOL OF RELIGION

D02607381R



Duke University Libraries